
T H E

CRITICAL REVIEW.

For the Month of *August*, 1771.

ARTICLE I.

The Expedition of Humphry Clinker. By the Author of *Roderick Random*. 3 Vols. 12mo. 9s. Johnston.

THOUGH novels have long since been divested of that extravagance which characterised the earlier productions in Romance, they have, nevertheless, continued, in the hands of meaner writers, to be distinguished by a similarity of fable, which, notwithstanding it is of a different cast, and less unnatural than the former, is still no less unfit for affording agreeable entertainment. From the wild excursions of fancy, invention is brought home to range through the probable occurrences of life; but, however, it may have improved in point of credibility, it is certainly too often deficient with regard to variety of adventure. With many, an adherence to simplicity has produced the effects of dulness; and, with most, too close an imitation of their predecessors has excluded the pleasure of novelty.

The celebrated author of this production is one of those few writers who have discovered an original genius. His novels are not more distinguished for the natural management of the fable, and a fertility of interesting incidents, than for a strong, lively, and picturesque description of characters. The same vigour of imagination that animates his other works, is conspicuous in the present, where we are entertained with a variety of scenes and characters almost unanticipated. Those, in particular, of Mr. Bramble, Mrs.

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Tabitha Bramble, and lieutenant Lismahago, are painted with the highest touches of discriminating humour and expression. As to Humphry Clinker, he is only to be considered as the nominal hero of the work.

The inimitable descriptions of life, which we have already observed to be so remarkable in our author's works, receives, if possible, an additional force from the epistolary manner, in which this novel is written; which is farther enhanced by the contrast that arises from the general alternate insertion of the letters of the several correspondents. The following epistle places the character of Mr. Bramble in a light, at once so amiable, so distressful, and so ludicrous, that we shall extract it, for the entertainment of our readers.

' To Sir Watkin Phillips, of Jesus College, Oxon.

' Dear Knight,

Hot Well, April 20.

' I now sit down to execute the threat in the tail of my last. The truth is, I am big with the secret, and long to be delivered. It relates to my guardian, who, you know, is at present our principal object in view.

' T'other day, I thought I had detected him in such a state of frailty, as would but ill become his years and character. There is a decent sort of a woman, not disagreeable in her person, that comes to the well, with a poor emaciated child, far gone in a consumption. I had caught my uncle's eyes several times directed to this person, with a very suspicious expression in them, and every time he saw himself observed, he hastily withdrew them, with evident marks of confusion—I resolved to watch him more narrowly, and saw him speaking to her privately in a corner of the walk. At length, going down to the well one day, I met her half way up the hill to Clifton, and could not help suspecting she was going to our lodgings by appointment, as it was about one o'clock, the hour when my sister and I are generally at the pump-room. This notion exciting my curiosity, I returned by a back way, and got unperceived into my own chamber, which is contiguous to my uncle's apartment. Sure enough, the woman was introduced, but not into his bed-chamber; he gave her audience in a parlour; so that I was obliged to shift my station to another room, where, however, there was a small chink in the partition, through which I could perceive what passed.—My uncle, though a little lame, rose up when she came in, and setting a chair for her, desired she would sit down: then he asked if she would take a dish of chocolate, which she declined with much acknowledgment. After a short pause, he said, in a croaking tone of voice, which confounded me not a little, "Madam, I am truly concerned for your misfortunes; and if this trifle can be of any service to you, I beg you will accept it without ceremony." So saying, he put a bit of paper into her hand, which she opened with great trepidation, exclaiming in an extacy, "Twenty pounds! O, sir!" and sinking down upon a settee, fainted away—Frightened at this fit, and, I suppose, afraid of calling for assistance, lest her situation should give rise to unfavourable conjectures, he ran about the room in distraction, making frightful grimaces; and, at length, had recollection enough to throw a little water in her face; by which application she was brought to her-

herself: but, then her feeling took another turn. She shed a flood of tears, and cried aloud, "I know not who you are: but, sure—worthy sir!—generous sir!—the distress of me and my poor dying child—Oh! if the widow's prayers—if the orphan's tears of gratitude can ought avail—gracious Providence!—Blessings! shower down eternal blessings.—" Here she was interrupted by my uncle, who muttered in a voice still more and more discordant, "For heaven's sake be quiet, madam—consider—the people of the house—'death! can't you—." All this time she was struggling to throw herself on her knees, while he seizing her by the wrists, endeavoured to seat her upon the settee, saying, "Pr'ythee—good now—hold your tongue.—" At that instant, who should burst in to the room but our aunt Tabby! of all antiquated maidens the most diabolically capricious—Ever prying into other people's affairs, she had seen the woman enter, and followed her to the door, where she stood listening, but probably could hear nothing distinctly, except my uncle's last exclamation; at which she bounced into the parlour in a violent rage, that dyed the tip of her nose of a purple hue,—“Fy upon you, Matt! (cried she) what doings are these, to disgrace your own character, and disparage your family?—” Then, snatching the bank-note out of the stranger's hand, she went on—“How now, twenty pounds!—here is temptation with a witness!—Good woman, go about your business—Brother, brother, I know not which most to admire; your concupisfins, or your extravagance!—” Good God, (exclaimed the poor woman) shall a worthy gentleman's character suffer for an action, that does honour to humanity? By this time, uncle's indignation was effectually roused. His face grew pale, his teeth chattered, and his eyes flashed—“Sister, (cried he, in a voice like thunder) I vow to God, your impertinence is exceedingly provoking.” With these words, he took her by the hand, and, opening the door of communication, thrust her into the chamber where I stood, so affected by the scene, that the tears ran down my cheeks. Observing these marks of emotion, “I don't wonder (said she) to see you concerned at the backslidings of so near a relation; a man of his years and infirmities: These are fine doings, truly—This is a rare example, set by a guardian, for the benefit of his pupils—Monstrous! incongruous! sophistical!”—I thought it was but an act of justice to set her to rights; and therefore explained the mystery—But she would not be undeceived. “What! (said she) would you go for to offer, for to arguefy me out of my senses? Did'n't I hear him whispering to her to hold her tongue? Did'n't I see her in tears? Did'n't I see him struggling to throw her upon the couch? O filthy! hideous! abominable! Child, child, talk not to me of charity.—Who gives twenty pounds in charity?—But you are a stripling—You know nothing of the world—Besides, charity begins at home—Twenty pounds would buy me a complete suit of flowered silk, trimmings and all.” In short, I quitted the room, my contempt for her, and my respect for her brother being increased in the same proportion. I have since been informed, that the person, whom my uncle so generously relieved, is the widow of an ensign, who has nothing to depend upon but the pension of fifteen pounds a year. The people of the well-house gave her an excellent character. She lodges in a garret, and works very hard at plain-work, to support her daughter, who is dying of a consumption. I must own, to my shame, I feel a strong inclination to follow my uncle's example, in relieving this poor widow; but, betwixt friends, I

am afraid of being detected in a weakness, that might entail the ridicule of the company upon,

‘ Dear Philips,

‘ Yours always,

‘ J. Melford’.

The letters from Mr. Bramble, and Mr. Melford, his nephew, upon their expedition to North Britain, contain so many interesting observations, that they must not only gratify every reader of curiosity, but also tend to correct many wrong notions concerning that part of the island. We would willingly give an account of many of the particulars related of Edinburgh and its inhabitants, but as our readers are probably less acquainted with the manners of the people farther North, we shall extract the representation which is given of the oeconomy in the house of a Highland gentleman.

‘ Our landlord is a man of consequence in this part of the country; a cadet from the family of Argyle, and hereditary captain of one of his castles—His name, in plain English, is Dougal Campbell; but as there is a great number of the same appellation, they are distinguished (like the Welch) by patronimics; and as I have known an antient Briton called Madoc ap-Morgan, ap-Jenkin, ap-Jones, our highland chief designs himself Dou’l Mac-amish mac’-oul ich-ian, signifying Dougal, the son of James, the son of Dougal, the son of John—He has travelled in the course of his education, and is disposed to make certain alterations in his domestic oeconomy; but he finds it impossible to abolish the antient customs of the family; some of which are ludicrous enough—His piper, for example, who is an hereditary officer of the household, will not part with the least particle of his privileges—He has a right to wear the kilt, or antient highland dress, with the purse, pistol, and durk—a broad yellow ribbon, fixed to the chanter-pipe, is thrown over his shoulder, and trails along the ground, while he performs the function of his minstrelsy; and this, I suppose, is analogous to the pennon or flag which was formerly carried before every knight in battle—He plays before the laird every Sunday in his way to the kirk, which he circles three times, performing the family march, which implies defiance to all the enemies of the clan; and every morning he plays a full hour by the clock, in the great hall, marching backwards and forwards all the time, with a solemn pace, attended by the laird’s kinsmen, who seem much delighted with the music—In this exercise, he indulges them with a variety of pibrochs or airs, suited to the different passions, which he would either excite or assuage.

‘ Mr. Campbell himself, who performs very well on the violin, has an invincible antipathy to the sound of the highland bag-pipe, which sings in the nose with a most alarming twang, and, indeed, is quite intolerable to ears of common sensibility, when aggravated by the echo of a vaulted hall—He therefore begged the piper would have some mercy upon him, and dispense with this part of the morning service—A consultation of the clan being held on this occasion, it was unanimously agreed, that the laird’s request could not be granted without a dangerous encroachment upon the customs of the family—The piper declared, he could not give up for a moment the privilege he derived from his ancestors; nor would the laird’s relations forego an entertainment which they valued
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above all others—There was no remedy ; Mr. Campbell, being obliged to acquiesce, is fain to stop his ears with cotton ; to fortify his head with three or four night caps, and every morning retire into the penetralia of his habitation, in order to avoid this diurnal annoyance. When the music ceases, he produces himself at an open window that looks into the court-yard, which is by this time filled with a crowd of his vassals and dependents, who worship his first appearance, by uncovering their heads, and bowing to the earth with the most humble prostration. As all these people have something to communicate in the way of proposal, complaint, or petition, they wait patiently till the laird comes forth, and, following him in his walks, are favoured each with a short audience in his turn. Two days ago, he dispatched above an hundred different solicitors, in walking with us to the house of a neighbouring gentleman, where we dined by invitation. Our landlord's house-keeping is equally rough and hospitable, and savours much of the simplicity of ancient times: the great hall, paved with flat stones, is about forty-five feet by twenty two, and serves not only for a dining-room, but also for a bed chamber to gentlemen-dependents and hangers-on of the family. At night, half a dozen occasional beds are ranged on each side along the wall. These are made of fresh heath, pulled up by the roots, and disposed in such a manner as to make a very agreeable couch, where they lie, without any other covering than the plaid—My uncle and I were indulged with separate chambers and down beds, which we begged to exchange for a layer of heath ; and indeed I never slept so much to my satisfaction. It was not only soft and elastic, but the plant, being in flower, diffused an agreeable fragrance, which is wonderfully refreshing and restorative.

Yesterday we were invited to the funeral of an old lady, the grand-mother of a gentleman in this neighbourhood, and found ourselves in the midst of fifty people, who were regaled with a sumptuous feast, accompanied by the music of a dozen pipers. In short, this meeting had all the air of a grand festival ; and the guests did such honour to the entertainment, that many of them could not stand when we were reminded of the business on which we had met. The company forthwith taking horse, rode in a very irregular cavalcade to the place of interment, a church, at the distance of two long miles from the castle. On our arrival, however, we found we had committed a small oversight, in leaving the corpse behind ; so that we were obliged to wheel about, and met the old gentlewoman half way, carried upon poles by the nearest relations of her family, and attended by the coronach, composed of a multitude of old hags, who tore their hair, beat their breasts, and howled most hideously. At the grave, the orator, or senachie, pronounced the panegyric of the defunct, every period being confirmed by a yell of the coronach. The body was committed to the earth, the pipers playing a pibroch all the time ; and all the company standing uncovered. The ceremony was closed with the discharge of pistols ; then we returned to the castle, resumed the bottle, and by midnight there was not a sober person in the family, the females excepted. The squire and I were, with some difficulty, permitted to retire with our landlord in the evening ; but our entertainer was a little chagrined at our retreat ; and afterwards seemed to think it a disparagement to his family, that not above a hundred gallons of whisky had been drank upon such a solemn occasion. This morning we got up by four, to hunt the roebuck, and, in half an hour, found breakfast ready served in the hall.

The hunters consisted of Sir George Colquhoun and me, as strangers, (my uncle not chusing to be of the party) of the *laird in person*, the *laird's brother*, the *laird's brother's son*, the *laird's sister's son*, the *laird's father's brother's son*, and all their *foster brothers*, who are counted parcel of the family : but we were attended by an infinite number of Gaelly's, or ragged Highlanders, without shoes or stockings.

The following articles formed our morning's repast : one kit of boiled eggs ; a second, full of butter ; a third, full of cream ; an entire cheese, made of goat's milk ; a large earthen pot full of honey ; the best part of a ham ; a cold venison patty ; a bushel of oat meal, made in thin cakes and bannocks, with a small wheaten loaf in the middle for the strangers ; a large stone bottle full of whisky, another of brandy, and a kilderkin of ale. There was a ladle chained to the cream kit, with curious wooden bickers to be filled from this reservoir. The spirits were drank out of a silver quaff, and the ale out of horns : great justice was done to the collation by the guests in general ; one of them in particular ate above two dozen of hard eggs, with a proportionable quantity of bread, butter, and honey ; nor was one drop of liquor left upon the board. Finally, a large roll of tobacco was presented by way of desert, and every individual took a comfortable quid, to prevent the bad effects of the morning air. We had a fine chace over the mountains, after a roebuck, which we killed, and I got home time enough to drink tea with Mrs. Campbell and our 'squire. To-morrow we shall set out on our return for Cameron. We propose to cross the Frith of Clyde, and take the towns of Greenock and Port-Glasgow in our way. This circuit being finished, we shall turn our faces to the south, and follow the sun with augmented velocity, in order to enjoy the rest of the autumn in England, where Boreas is not quite so biting as he begins already to be on the tops of these northern hills. But our progress from place to place shall continue to be specified in these detached journals of,

‘ Yours always,

‘ J. Melford.’

We should deprive our readers of a prospect of, perhaps, one of the most beautiful rural scenes that exists in nature, did we not produce the account of the water of Leven, with Dr. Smollett's description of it, in an highly poetical ode. We find, from another passage in the work, that Lough Lomond, from whence the river Leven issues, is a body of pure transparent water, unfathomably deep in many places, six or seven miles broad, and four and twenty miles in length, displaying above twenty green islands, covered with wood ; some of them cultivated for corn, and many of them stocked with red deer.

The Clyde we left a little on our left hand at Dunbritton, where it widens into an æstuary or frith, being augmented by the influx of the Leven. On this spot stands the castle formerly called Alcluyd, washed by these two rivers on all sides, except a narrow isthmus, which at every spring-tide is overflowed. The whole is a great curiosity, from the quality and form of the rock, as well as from the nature of its situation.—We now crossed the water of Leven,

Leven, which, though nothing near so considerable as the Clyde, is much more transparent, pastoral, and delightful. This charming stream is the outlet of Lough Lomond, and through a tract of four miles pursues its winding course, murmuring over a bed of pebbles, till it joins the Frith at Dunbritton. A very little above its source, on the lake, stands the house of Cameron, belonging to Mr. Smollett, so embosomed in an oak wood, that we did not see it till we were within fifty yards of the door. I have seen the Lago di Garda, Albano, De Vico, Bolsena, and Geneva, and, upon my honour, I prefer Lough Lomond to them all; a preference which is certainly owing to the verdant islands that seem to float upon its surface, affording the most enchanting objects of repose to the excursive view. Nor are the banks destitute of beauties, which even partake of the sublime. On this side they display a sweet variety of woodland, corn-field, and pasture, with several agreeable villas emerging as it were out of the lake, till, at some distance, the prospect terminates in huge mountains covered with heath, which being in the bloom, affords a very rich covering of purple. Every thing here is romantic beyond imagination. This country is justly stiled the Arcadia of Scotland; and I don't doubt but it may vie with Arcadia in every thing but climate.—I am sure it excels it in verdure, wood, and water.—What say you to a natural basin of pure water, near thirty miles long, and in some places seven miles broad, and in many above a hundred fathom deep, having four and twenty habitable islands, some of them stocked with deer, and all of them covered with wood; containing immense quantities of delicious fish, salmon, pike, trout, perch, flounders, eels, and powans, the last a delicate kind of fresh-water herring peculiar to this lake; and finally communicating with the sea, by sending off the Leven, through which all those species (except the powan) make their exit and entrance occasionally?

Inclosed I send you the copy of a little ode to this river, by Dr. Smollett, who was born on the banks of it, within two miles of the place where I am now writing.—It is at least picturesque and accurately descriptive, if it has no other merit.—There is an idea of truth in an agreeable landscape taken from nature, which pleases me more than the gayest fiction which the most luxuriant fancy can display.

I have other remarks to make; but as my paper is full, I must reserve them till the next occasion. I shall only observe at present, that I am determined to penetrate at least forty miles into the highlands, which now appear like a vast fantastic vision in the clouds, inviting the approach of

Yours always,

Cameron, Aug. 28.

Matt. Bramble.

ODE to LEVEN-WATER.

ON Leven's banks, while free to rove,
And tune the rural pipe to love;
I envied not the happiest swain
That ever trod th' Arcadian plain.

Pure stream! in whose transparent wave
My youthful limbs I wont to lave;
No torrents stain thy limpid source;
No rocks impede thy dimpling course,
That sweetly warbles o'er its bed,
With white, round, polish'd pebbles spread;

While, lightly pois'd, the scaly brood
 In myriads cleave thy crystal flood;
 'The springing trout in speckled pride;
 The salmon, monarch of the tide;
 The ruthless pike, intent on war;
 The silver eel, and motled par †.

' Devolving from thy parent lake,
 A charming maze thy waters make,
 By bow'rs of birch, and groves of pine,
 And hedges flow'r'd with eglantine.

' Still on thy banks so gayly green,
 May num'rous herds and flocks be seen,
 And lasses chanting o'er the pail,
 And shepherd's piping in the dale,
 And ancient faith that knows no guile,
 And industry imbrown'd with toil,
 And hearts resolv'd, and hands prepar'd,
 The blessings they enjoy to guard.'

Instead of visionary scenes and persons, the usual subjects of romance, we are frequently presented with many uncommon anecdotes, and curious exhibitions of real life, described in such a manner as to afford a pleasure even superior to what arises from the portraits of fancy. We are every where entertained with the narration or description of something interesting and extraordinary, calculated at once to amuse the imagination, and release the understanding from prejudice. Upon the whole, the various merit of this production might raise to eminence a writer of inferior reputation to that of its celebrated author; and we should have indulged ourselves in extracting more copiously from it, were we not certain that the original must come into the hands of all such as are readers of taste, by whom we may venture to affirm it will be ranked among the most entertaining performances of the kind.

II. *The Complete English Farmer; or a Practical System of Husbandry, &c. By a Practical Farmer, and a Friend of the late Mr. Jethro Tull, Author of the Horse-boeing Husbandry. 8vo. 6s. Newbery. [Concluded.]*

HAVING already considered the Preface of this performance, and laid before our readers a part of its contents*, we shall now proceed to an examination of the remainder.

Chapter XXV. is on the improvement of wolds; and all taken from Sir Digby Legard's Letters, published by Mr. Young, in his Northern Tour.

† The par is a small fish, not unlike the smelt, which it rivals in delicacy and flavour.

* See Vol. xxxi. p. 381.

Chap. XXVI. treats of the sheep-walks of a new farm, in which are some observations that deserve praise, several that merit condemnation. Making it a question whether sheep-walks are advantageous in a national light, is a great absurdity in these days. His observations on the management of sheep are judicious; but he makes no mention of the standing covered-fold for littering, which is one of the best modern inventions.

Chap. XXVII. on coppices, contains nothing of moment.

The oeconomical directions in Chap. XXVIII. deserve attention: they are practical.

In Chap. XXIX. he treats of the Advantages of the Old and New Husbandry; in which he gives us much reasoning, but no experience. This is mischievous in works on agriculture, but here are reasons that will not stand the test either of reason or experience. He says, 'Mr. Tull, the father of this husbandry, acknowledges, that in making the instruments necessary for carrying it on, no less than five distinct tradesmen are required, all of whom are to be taught by the undertakers. It is no wonder then, that common farmers do not engage in this complicated business, and that gentlemen who do engage in it are tired of the impositions they must daily submit to.'—All this might have passed very well in Mr. Tull's time, but is by no means the case at present. Drill-ploughs are every where to be had by dozens; and though five tradesmen are necessary to make some, others do not require more than three, two, or one; and some even none at all, witness Mr. Arbuthnot's drill-plough, in the society's room. But this writer will run into general observations on points which positive experience has decided. The common farmers in East Kent do, and have long practised, the horse hoeing husbandry for all grain and pulse; how, therefore can we be told, that they *they do not engage in it*? Some gentlemen may be tired out; and so they are of the old method through imposition; but others have stuck closely to the new. He goes on,

'In the second place, by the very nature of this husbandry, weeds must increase in proportion as the space allotted for them is to the space allotted for the grain that is sowed, which is as seventy is to four. Unless, therefore, some instruments are contrived more effectually to destroy the weeds, and to prevent their increase, than those in present use, the expence of displacing them by the horse hoe, and by the hand-hoe, must exceed the ordinary expence, in the old husbandry, of ploughing, sowing, and harrowing the whole crop.'

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A person, the least skilled in husbandry, must at once see, that the objector has attacked the strong side of the new method instead of the weak one. The great point is the ease of eradicating weeds: now this is diametrically contrary to what he says; for the wider the intervals, the easier and cheaper will that work be; the closer they are, the dearer and more difficult; until they come to broadcast crops, which to weed are dearer than any. In wide intervals, you may go a bout or two with a common swing-plough, turning the earth *from* and *to* the rows; than which nothing can be cheaper, more simple, or effectual; or any of the Kentish sheims may be used: but in narrow intervals much accuracy is necessary in holding the horse-hoe, and also in driving the horse; and, lastly, in broadcast crops only the hand-hoe can be used, which, though common husbandry in several places, costs from 9s. to 12s. an acre for one hoeing. In a word, wide intervals are so easily kept clean, and in fine tillage, that crops so drilled will clean the foulest land.

All his remarks on Mr. Tull's not enriching himself by the *new* culture are extremely futile, unless he proved at the same time, that he would have enriched himself by the *old*. The following particulars of that famous farmer will entertain the reader.

'Were it not for these, or incidents like these, can it be supposed, that a gentleman of Mr. Tull's unwearied application, and acknowledged abilities, could occupy a farm of 200 l. a year of his own estate, with all the superior advantages above enumerated, without enriching himself by the profits of his labour? Whoever was acquainted with Mr. Tull must know, that during the latter part of his life, his manner of living was quite in the farming way. He eat his own brown bread, fed his own bacon, killed his own mutton and poultry, made his own wine, and was at very little expence for luxuries which his own farm did not produce. He likewise, having all the materials on the spot, followed the trade of a tile-maker, and kept no man servant that was not employed either on the farm, or at the tile kiln; and yet with all these advantages, and all this oeconomy and frugality, he did not by any means improve his fortune, though he might die without impairing it.'

Soon after, he says, 'practical farmers—have planted beans by hand, and hoed them in the same manner; yet I do not know one who has yet introduced the horse-hoe.'—Let the author go from Dartford to Canterbury, travel through Berkshire, or the Clays of Norfolk, before he speaks thus.

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In the second part of the work, he begins with wheat, giving, in Chap. I. first the Tullian husbandry, and then passing on to the old method, takes no notice of drilling in equally distant rows, which is an improvement of forty times the consequence of those which he quotes after Tull. This is the husbandry which Sir Digby Legard, and several other experimenters have proved to exceed the common method; and which the farmers of East Kent, and the Isle of Thanet have adopted almost to the exclusion of the old. This omission must appear very strange to every one, in a work which carries the idea of a complete system. In speaking of the proper quantity of seed-wheat, he asserts, that the poorer the land, the less should be the seed: his words are,

‘ Upon poor land it is said, that if seed was to be spared, there would be no crop; to this I answer, that upon poor land there seldom is a very great crop, and what such land produces, is generally hungry, thin, half-eared wheat, from that very cause of being over-seeded. In ordinary matters that are more obvious to our senses, no man would put a greater number of cattle into a poor field than into a rich one, with the hope of making them fat. And yet with no better reason, they throw a greater quantity of seed into poor land than into rich, with a view to increase their crop. This surely is an absurdity of the first magnitude.’

This writer, in one of his chapters, gives us some useful experiments; to what purpose, if succeeding ones should, without any trials, reason contrary to the result of those very experiments? There is not in the compass of farming-literature so egregious a mistake, as intruding reflections and observations on points which experiment has decided. Several writers have experimentally proved, that the poorer the land, the more should be the seed; and in the *Course of Experimental Agriculture*, lately published, it is proved, that the quantity of seed should be diminished proportionably as that of manure is increased. This is minutely the same thing, as more or less natural fertility. Had the author of the *Complete English Farmer* given counter-experiments, we should have further examined the point, but mere reflections in these matters deserve not such notice. His comparison is totally unjust; for what similitude is there between cattle ranging about for food, and plants which remain on the spot where sown? In a poor field of grass but few cattle should be put, because those few will find out all the food it yields; but in a poor arable field, will a few seeds search in the same manner for their food? Land may be so rich, that a bushel an acre of barley shall tiller till the whole field is like a meadow: this shews that the roots

roots are strong enough to seek their food at a distance from the stem ; but in poor soils, the roots are confined to a small space, and the plants do not tilter at all. The *absurdity of the first magnitude* is wholly the author's.

In the next place, the writer condemns hollow-ditching on *stiff* clays, in which we apprehend he is right. He tells us also, that he gives his clover land wheat a sprinkling of lime at sowing, of fifteen bushels an acre of lime, and in the spring as much foot, which he says makes the wheat look the greener, but he doubts whether it adds to the produce. This is an excellent observation, for it is a hint to experimental enquirers to try in some small pieces of ground, whether the benefit holds till reaping.

He tells us, he sowed wheat after sixty bushels of lime, then oats, then barley and clover, the crops miserable ; and he attributes the sterility to the lime : now this may be the case ; but such observations are dangerous. Managed in a better manner the lime might have done much good ; but what vile husbandry, to sow wheat, oats, and barley, in succession, and then have the modesty to expect clover ? In the remainder of this chapter are some general remarks that may have their use.

The second, on rye, contains nothing new.

The third, on barley, contains a very good defence of sowing clover with barley. The fourth, on oats, contains several good observations : we shall inform the writer that reaping oats is common in Essex ; and where straw is not very valuable, an excellent custom. Chap. V. on buckwheat, is all borrowed, and it directs two bushels per acre to be sown, which would be choaked from thickness ; one is enough, and on rich land too much. The chapter on pease and beans, contain nothing that deserves notice. The eighth, on vetches, is extremely incomplete, respecting the soiling article, and makes no mention of getting turneps after them the same year ; but he talks of drilling and sheiming them, which is preposterous.

Chap. IX. on lentils, is all copied, and yet utterly incomplete ; he should have consulted Mortimer and Lisle. The tenth, on turneps, which demanded an accurate examination, is hastily thrown together, and offers very little information. Chap. XI. and XII. on carrots and potatoes, contain no information that is new : the carrot article is all taken from Billing, though he has been much exceeded since, in every particular of that culture.

Chap. XIII. on clover, is equally incomplete ; he has made scarce any mention of the various applications of the crops. In the next, on Dutch clover, he says, that three acres maintained, through the summer, fourteen porkers and two sows,
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four cows and six horses occasionally, with the addition of an orchard, and two and an half acres of pasture besides.

Chap. XV. on *santfoine*, is verbatim from Tull; no other writer mentioned, though much valuable information has been since given on it by several writers.

Chap. XVI. on *lucerne*, is copied from Tull, Rocque, and Harte; but it is by no means complete! Mr. Baldwin's valuable experiments are not mentioned, though published before Mr. Doffie's second volume: none of the trials given in the *Tours through England* are specified; nor any notice taken of the chapter on *Lucerne* in the *Course of Experimental Agriculture*; though, perhaps, the best in that work: writers who give their own experiments, are not expected to compile from others; but, for professed compilers to be incomplete, is inexcusable, and tallies most miserably with the declaration in the Preface of the design of this work—'to comprise into one small volume *all that is necessary for the farmer to read*, and to reduce to order *those late discoveries* that are related by others.' We are of opinion, that we could point out the quantity of ten such volumes, at least as valuable as what the author has selected.

Chap. XVII. on *burnet*, contains not half what it ought; and XIX. on *rey-grass*, is equally incomplete; here the writer gives us some opinions that are very strange on separated grasses.

'If those writers, who so strongly recommend the selecting of grasses were farmers, they would know that one good found and wholesome species of perennial grass, that will flourish in almost every arable soil, and by the culture of which their lands are easily converted from corn to pasture, and from pasture to corn again, is to them of more value than all the tribes of annuals, and other grasses, added together.'

Pray what have annuals to do in this argument? The grasses that have been recommended are perennial, except the dwarf pea, and in effect that is the same. The common broad clover which changes arable to grass the best, is no perennial: what does the author mean therefore? Separated grasses were desired for laying land in perpetuity, or at least, for many years. He goes on,

'It is not for farmers to break up commons, heaths, marshes, downs, and extensive wolds, to *change their natures*, and to fill them with seeds they are not accustomed to bear. Gentlemen, indeed, may be induced by plausible reasoning to endeavour to alter the nature of things; but farmers, who know by experience, how hard it is to force land naturally inclined to the production of one kind of vegetable, to forego its propensity,

penalty, and to take kindly to the propagation of any other, despise the suggestions of speculative reasoners; and when they find themselves possessed of one manageable plant, do not readily care to part with it for the hazardous admission of any other.'

Gentle reader, what has this elaborate defence of stupidity to do in a dissertation on separated grass-seeds? Have any writers of character recommended them as the means of farmers performing the works here specified? Instead of sowing the sweepings of a hayloft, Mr. Stillingfleet, and the Society, &c. recommended clean grass seeds: what has this to do with commons, marshes, and wolds? But the sentiment here expressed is a most absurd ridicule on those who think improvements in husbandry ought to be the business of farmers. *It is not for farmers to fill them with seeds they are not accustomed to bear.* Let us ask this writer, if it was not for the husbandmen of Norfolk to fill the heaths of that country with turneps, corn, and clover? Plants they were never accustomed to yield: the improvements of that country have been executed by farmers, and ought eternally to silence such childish remarks. It is capitally the business of farmers to execute what this writer tells them they must not think of: farmers have executed what he says they should not do, and with infinite profit: were the author's cautious ideas to be adopted, turneps, clover, hoeing, and a thousand improvements, now spreading fast through the kingdom, would be stopped for ever, for no better reason than that farmers should not attempt what their fathers did not.—Further,

'For my own part, I declare frankly, I cannot see the use of transferring any of the grasses enumerated by Mr. Stillingfleet into our arable fields in preference to rey-grass.—While we are in possession of rey-grass, the red and white clover, trefoile, and St. foine, lucern, and vetches, we need not lament the want of fescues, foxtails, or dogstails, poes, or yellow oats, nor, indeed, of the so much boasted vernal grass.'

This is but heavy wit, and is founded in that true ignorance, which would, an hundred years ago, have produced the same ridicule of clover, sainfoine, and lucern: but the writer, we will venture to assert, knows not the grasses he condemns, so very far must he have been from cultivating them, and offering his opinion as the result of experience. Why does he like rey-grass? but for its cleanness: why not have all grasses with which you lay land to meadow, equally clean? What is his reason against it? Not one of the plants he mentions, except white clover, have any thing to do in *laying down*; he seems to be ignorant of the design of using them, which

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is not as rivals to other plants, but, merely *themselves clean*, to rival *themselves foul*. As to rey-grass, it is much to be questioned if he knows the evils attending it; the whole chapter on it gives no reason to suppose him the least acquainted with it.

He next advises land to be laid down with this grass: this is sufficient to shew his experience; a more pernicious custom cannot be named. Another piece of advice is, to lay down *without* corn, for the benefit of constant rolling; instead of corn, you will have a crop of weeds, that will do more mischief than an hundred rollings will do good. But this rolling on all soils inclining to heaviness, would prove vile husbandry, by increasing that natural tenacity which is the evil of these lands; while the best practisers of husbandry are getting into the improvement of scarificating their grasses, this farmer adheres to the good old notion, and rolls away.

Our writer now goes to the cabbage tribe; In Chap. XX. he gives us a very useful trial on the Scotch sort; had he been more liberal of experiments, and less free with reflections, we should have had more opportunities of praising him: throughout all the rest, he is a mere copyer; but as a compiler unaccountably incomplete: coleseed, the teazle, hops, saffron, flax, hemp, madder, liquorice, all these are chapters of inanity. Speaking of madder, he says, dung should be sparingly used, *for madder abhors the rankness of dung*. But we shall inform this writer, that nothing is so delicious to it, and that Mr. Millar's book, from which he copies it, is filled with nothing but absurdities.

Upon the whole, *The Complete English Farmer* is complete in not one chapter throughout. It contains some very sensible and judicious observations, but they are almost balanced by some errors, many omissions, and yet more prejudices; which are the more to be regretted, as the author is plainly a practical farmer, and very able to figure in registering experiments, a much better employment than transcribing inferior passages from others.

III. *Sermons on different Subjects, by the late Reverend John Jortin, D. D. Archdeacon of London, Rector of St. Dunstan's in the East, and Vicar of Kensington. 8vo. 16s. Boards. White. Concluded.*

WE come now to the fourth and last volume of Dr. Jortin's Sermons, which is not inferior to any of the foregoing.

The first discourse contains some excellent remarks on the celebrated petition of Agur, *give me neither poverty nor riches*. The author shews, that too much plenty, on one hand is apt to make

make men worldly-minded, proud, and irreligious; that poverty, on the other, is attended with temptations to dishonesty, perjury, and other vices; and that a competency, or a middle state, between want and superfluity, deserves to be preferred as the best and happiest condition.

In the second sermon, he considers the nature and effects of humility, as it relates to our own private thoughts, and is confined to ourselves, as it respects our duty to God, and as it influences our conduct towards our neighbour.

‘ Humility, says Dr. Jortin, as it relates to the judgment which we form concerning ourselves, is a due sense of our imperfections; of those which are common to human nature, and of those which are more peculiarly our own.

‘ The imperfections common to human nature are these :

‘ Mortality, which came into the world by sin, and all the bad consequences attending it, a body weak and frail, and exposed to various disorders and diseases, which, as it is united to the soul, hath a great influence upon its operations, and often proves an impediment to its progress towards wisdom and goodness :

‘ A stronger propensity to evil than to good, which all persons at certain times and on certain occasions have experienced, and guilt from some degrees of which none was ever free :

‘ An understanding liable to be frequently deceived, and a knowledge which at the best is much confined.

‘ The infirmities peculiar to ourselves are those defects either in goodness, or in knowledge, or in wisdom, by which we are inferior to other persons.

‘ To be sensible of these weaknesses and faults, is humility, as it relates to ourselves : to lessen or overlook them is pride.’

This is not a caricatura, like that which is exhibited by ignorant bigots, who depreciate human nature; but a just representation of our imperfections.

The author proceeds to consider the motives to the practice of humility, which are these, viz. 1. Humility is a virtue so excellent, that the scriptures have in some sort ascribed it even to God himself. 2. The example of our Saviour is an example of every virtue, particularly of humility. 3. In the behaviour of the angels, as it is revealed to us in the scriptures, we find, that part of humility called condescension, or a willing and cheerful submission to any offices by which the good of others may be promoted. 4. It is affirmed in many places of scripture, that humility secures to us the favour of God, and will bring down his blessing upon ourselves and our undertakings, 5. Humility usually gains the esteem and love of men, and consequently, the conveniences, at least, the necessities of life. Lastly, it is attended with peace and composure of mind, a freedom from those turbulent and uneasy vices which are always a punishment to themselves. From these reflections he infers, that humility is not an unmanly and

and sordid disposition, but a sign of a great and exalted mind.

In the third sermon, Resignation to the Will of God is recommended by the example of our Saviour.

In the fourth, the Doctrine of a future State, and a future Judgment, is supported by the following arguments.

1. It is hard to suppose, that a great and good Being would have created us desirous of immortality, and capable of eternal improvement, unless he intended us for something more, and something better than a few years of vanity and vexation. 2. The evils and calamities of life, which though they have been frequently exaggerated, as grief is querulous, yet are certainly numerous and heavy, and the unequal dispensations of Providence are to us an earnest of a future state. 3. If there were no judgment to come, or no evidence of it, men would want sufficient motives to well-doing, particularly, when a steady adherence to righteousness would expose them to sufferings. 4. The general consent of men concerning a future state, ought not to be accounted a slight argument in favour of it. Lastly, upon the supposition of a future judgment, the present state and course of things, the unequal and promiscuous distribution of good and evil, though it may seem at first sight irregular and unseasonable, is really a wise and kind administration, directing us to look forwards and expect a more glorious scene, where the wisdom and equity of the Creator and governor of the world shall be fully justified, and cleared from every possible objection.

To these arguments, our author subjoins two other proofs. The first is taken from the nature of the soul itself, which, upon the most careful enquiry, and upon the best judgment we can form, seems to be a substance active, simple, uncompounded, so that no external enemy, no impression of the surrounding elements, none but he who made it can destroy it. The second proof, which with Christians ought to weigh more than all the rest, is taken from the express testimony of the gospel, so that every thing that confirms the truth of our religion assures us, at the same time, of a future state.

The fifth sermon on Eccles. v. 1. *Keep thy foot when thou goest into the house of God, &c.* contains instructions, deduced from the words of Solomon, concerning our duty and behaviour in the public worship of God, and concerning religious vows. On the last of these topics, the author, among other reflections equally pertinent and just, makes the following remarks.

‘ Our Saviour, as far as it appears from the New Testament, never made a vow himself; nor did he ever give any precept concerning vows. The same is true of the apostles; and if St. Paul

bound himself once by a vow, as he is thought to have done, it was probably in condescension to the Jews, to whom, as he says, he became a Jew, and with whom he was willing to comply in any thing that was not unlawful, and immoral.

‘ When Christianity was once well established, it might have been expected that these vows, together with all that was Jewish and ceremonial would have ceased. But the spirit of bigotry, fanaticism, and superstition soon began to operate, and at last was poured out like a torrent, till the Christian world was over-run with monks and monkish devotion. The church of Rome hath a singular art of separating the chaff from the wheat; and then she gathers the chaff into the ecclesiastical garner, and throws the wheat away. By a perverse choice she retains what was bad, or weak and exceptionable in the preceding ages of Christianity, and rejects very often what ought to have been preserved. She applauds and recommends and enforces religious vows and engagements, by which superstitious persons bind themselves to pay a blind obedience to the precepts of men, to practise uncommanded austerities, to live single and solitary lives, and to have no possessions.

‘ Now let it be supposed that the things thus vowed are good and commendable, which is more than can be granted, yet it is wiser to stand fast in the liberty which God hath given us, and to do such actions freely and unconstrained; for then we can do them with a better grace and with a better will; whilst oaths and vows are a snare to us, and an occasion of sin and sorrow, if either we neglect them, or perform them with reluctance. The religion of Christ, as it is laid down in the New Testament, is such, that we need not aspire to any thing beyond it; and happy is he who can in a tolerable degree conform his practice to it. Let him do that first, before he thinks of superadding will-worship, and excelling his rule.

‘ Father Paul, who was himself of a religious order in the Church of Rome, and who was an honour to his order, hath delivered his opinion fairly and freely upon this subject, without valuing the censures of the zealots of his own communion. He declares his disapprobation of religious vows, and of a monastic life. He says that such persons solemnly promise that they will observe a multitude of voluntary, unrequired, unnecessary things, without considering how a change of temper, and how human weakness may operate, and without well weighing what is practicable and possible. Thus uncalled and unforced they throw themselves into temptation, and often contract the guilt of perjury, and commit faults which in another state of life they might have avoided.

‘ These are some of the corruptions which Protestants have observed and censured in the Romish communion. It is to be wished that Protestant states were themselves altogether free from the same blemishes, and from any defects of a like kind, and in particular, that public oaths and solemn declarations were more sparingly required. What good ariseth from multiplying such impositions, it is not easy to prove; what evil ariseth from them it is easy to discern.

‘ Since religious vows are not common amongst us, the less need be said by way of caution against them: but it becomes us likewise to beware of every thing that bears any affinity to vows in our conduct towards God and towards men. Pious resolution, and prayer to God for his assistance, and a sense of human frailty, and
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a distrust of ourselves, these are dispositions which best suit a Christian; and to this nothing should be added by way of promise concerning a future behaviour. We know that St. Peter was too forward in making large protestations, and that his heart failed him when he came to the trial. Instead of making new vows, let us take heed to keep that which we formerly made, namely the baptismal vow. In our transactions also with men, oaths, and covenants, and bonds, and suretyships, and solemn engagements, and protestations, and promises are things to be well weighed, and entered into with serious deliberation. In matters of consequence, a man should think an hour before he speaks, and a week before he promises. Sufficient to the day is the sorrow thereof. Causes of uneasiness will arise in human life as naturally as the sparks fly upward; and there is no occasion to add to them by indiscretion; by laying ourselves under obligations which we cannot accomplish; we shall make ourselves enemies, and lose our friends, our credit, and the peace of our mind. David describing a righteous person, says of him amongst other things, he sweareth unto his neighbour, and disappointeth him not, though it were to his own hinderance. Promises are sacred, and religion, honour, reputation require that they be observed; and doubtless he who sweareth to his neighbour, and disappointeth him, is a contemptible and an infamous man. But a person who is both righteous and wise is one who never swears to his neighbour when he can lawfully avoid it, and keeps himself free from temptations to perjury. He can scarcely break his promise, because he seldom makes any promise, and never unless upon conditions which he knows he can fulfil; he chuseth to be better than his word, and to perform more than was expected from him.

The subject of the sixth discourse is Faith. Faith, he says, in itself, is a belief of the revelation which God hath made to us by his Son, entertained upon *just grounds*. If we assent without a reason, this cannot properly be called faith. It is rather credulity, or prejudice, or positiveness; and if we believe what is true, it is by chance. Such an imperfect faith, which, though it has a right object, has no foundation, will, probably, be unsteadfast and unfruitful, and productive of nothing that is good. Such a belief cannot be acceptable to God, who requires to be served, not only by the lips, but by the understanding. He gave us an understanding, and he expects that we should use it. When therefore any thing is proposed to our assent, as coming from him, we dishonour the abilities which he hath conferred upon us, if we believe without an enquiry, whether he be the author of such a revelation. Dr. Jortin then considers the grounds of our Christian faith, and concludes with some inferences and remarks.

The seventh discourse is founded upon these words of St. Paul, *who hath brought life and immortality to light through the gospel.* 2 Tim. i. 10. Though our Lord, he observes, is said to have brought life and immortality to light, it must not be inferred from such expressions, that nothing, or very little,

was known, believed, and expected, concerning a future state, before he discovered it. This interpretation, though adopted by some, is not to be reconciled with fact, and with the state of the world before the coming of Christ, both amongst the Gentiles, and amongst the Jews. They had a knowledge of it, though an imperfect knowledge, compared with that which he superadded.—The proofs of this are offered under these two heads. 1. Our Lord has given us a clearer knowledge than without him we could ever have acquired of our state after death. 2. By his resurrection he hath fully assured us, that he can and will raise up his servants to eternal life.—Our author states some of the best arguments which reason suggests, in behalf of the soul's immortality; and remarks, that arguments of this sort, though obvious and persuasive, were usually overlooked in the pagan world; that polytheism, vice, and ignorance, had made men insensible of their force; and that these arguments shone forth along with Christianity, and were, in a great measure, owing to the gospel; secondly, that the belief of a future state was entertained by the vulgar, rather as an ancient and long established opinion, than as a truth founded upon just reasoning; thirdly, that they who argued justly enough to conclude from the nature of God and man, that it was reasonable to believe the immortality of the soul, yet could not hence fairly draw any conclusions to their own full satisfaction; fourthly, that many who believed the immortality of the soul, believed also a continual and successive removal of souls from one body to another, and no fixed state of permanent happiness, and that the memory of their present state was to be lost in the next; that some, who, in words, acknowledged the immortality of the soul, seem, in reality, to have taken it away, by imagining that the human soul was a part of the great soul of the world, of the Deity, and that upon its separation from the body, it was reunited to it; that others endeavoured to prove the soul's immortality by arguments which proved too much, which shewed, if they shewed any thing, that the soul was from all eternity; whence it followed, that the soul, upon every change of condition, forgot all that was past, and so lost what may be called the most valuable part of itself; that others supposed indeed, that the soul should outlive the body, and receive a reward of well doing; but they thought that the soul was material, and subject to dissolution, and that a time must come when it should perish; lastly, that many had so far debased their understanding, as to persuade themselves that death was a dissolution of the whole man, and that there was nothing to hope or to fear beyond this life. Having shewed the perplexity and the fu-

tility of all these arguments and hypotheses, our author points out the discoveries of the gospel, relative to a future state.

In the eighth sermon, he considers the miraculous gifts which the Holy Spirit conferred upon the disciples, and those gifts which the Holy Ghost imparts to all sincere believers, to all good persons in all ages. On this latter article, he says, ' By the assistance of the spirit must be meant, either no more than motives and encouragements to piety; or something more must be understood, which must be an influence upon our minds. It is plain from the doctrine of the New Testament, that a Christian hath leave and encouragement to ask that God would give him his Holy Spirit, that he would give him religious wisdom, that he would assist him to overcome temptations, and to persevere in his obedience.

' Why in particular should a Christian ask of God, as he is directed to ask, that he would give him his holy Spirit, if by that spirit is meant nothing besides the gospel? That is given him already, and once for all; so that he might with the same reason ask God to give him a body and a soul.

' But that we may not fall into enthusiastic notions concerning this divine assistance, these things are to be observed; first, that the influence of the Spirit is only given at such times and on such occasions as require it; secondly, that it is not distinguishable from the operations of our own minds; thirdly, that it leaves us free agents, that it compells not, that it only inclines and aids, and that it may be resisted; lastly, that a life of obedience and righteousness is a proof, and the only proof that the Spirit dwells in us. The fruit of the spirit, say the Scriptures, is love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance. The fruit of the spirit is in all goodness, and righteousness, and truth. In this method of judging there is no difficulty, and there can be no deceit. These are clear proofs by which we may satisfy not only ourselves, but others also, that we enjoy the assistance which God hath promised to his children; whilst a light within, a call from heaven, a secret voice, an extraordinary impulse of the spirit, and a conversation with him, are often the effects, not of divine favour, but of a weak understanding and a warm head; and sometimes something worse, even mere hypocrisy and unblushing assurance. Imagination, when it gets the better of reason, is a dangerous guide: it is a good servant, but a bad master.

' Good actions, as they performed with a design of pleasing God, and according to the rules of the gospel, are religious actions; as they are the result of choice and reason, they are moral virtues; and as the influences of the Holy Ghost contribute to produce them, they are in the language of the Scripture, fruits of the spirit; they are, to speak in the same figure, fruits of that seed which God hath sowed and watered, but which would have withered and died, if it had not fallen into good ground, and been received by well disposed minds.

' The divine assistance, or the influence of the Spirit, or Grace, as it is commonly called, is to be distinguished and divided, as I observed before, into the extraordinary and the ordinary.

* The true difference between them seems to be this, that the extraordinary and miraculous operation of the spirit is distinguishable by the person on whom it is conferred from the operation of his own mind, and that the ordinary influence of the spirit is not thus distinguishable.

* The former is communicated by a strong impulse, by visions, by an outward or an inward voice, revealing secret things past, present, or future, and conferring prophetic and miraculous powers.

* The latter is an impulse of the moral kind, tending to the improvement of the servants of God. It is an act of the divine Spirit upon the human faculties, the chief and noblest of which is reason; and upon the human reason it must principally act, to strengthen and enlarge it.

* It is possible indeed that the Spirit of God may also act upon the inferior faculties of man, that is, upon the imagination, and upon the passions, exciting hope, fear, sorrow, joy, desire, aversion. But then it must be in such a manner as to leave the passions obedient and subservient to the superior principle of reason; else God would counteract his own purpose, which is to preserve us moral and rational agents, to support that faith which was first founded on proper evidence, and a serious conviction of the truth of religion. The over-bearing impulses, emotions and agitations, by which men are incited to foolish or unlawful actions, must needs proceed from other causes: they are the mere effects of a disordered body and mind: they are the effects of enthusiasm, which I take to be a false persuasion of the enthusiast that the spirit acts upon him in a sensible manner, which he can certainly distinguish from the acts of his own spirit.

The ninth sermon is on these memorable words of our Saviour, *Compel them to come in*. There are, says our author, three ways of compelling men to come in; that is, of bringing persons over to our communion, and to our opinion, in matters of religion. The first is, by ill usage and persecution; the second is by persuasion, instruction, and conviction. The third is by alluring and proselyting them by favours, honours, profits, gifts, and rewards. This last, strictly speaking, is not the way to enlighten the mind, and to assist its enquiries after truth; but rather to seize a man on his weak side, and to give him a bias and a prejudice. And yet, continues he, it cannot be altogether and absolutely condemned. Something of this kind is unavoidable. Religious people will always be disposed to favour those who will come over to their principles; and if Christian nations had never used worse methods than

* * Dr. Middleton, in his Vindication of the Free Inquiry, (p. 327.) derides the distinction between the ordinary and the extraordinary assistance of the Spirit, as theological jargon, and words without sense; and adds, that they who use them ought to define the precise meaning of them. In this latter point I agree with him, and follow his advice.

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these for converting unbelievers, heretics, and schismatics, they would have had both more success in the undertaking, and less blame from all honest and equitable judges.

As to persecution, he says, 1. It is not a probable way to make men good. 2. It will, probably, make men more wicked than they were, whilst they lived in error unmolested. 3. It is contrary to the spirit of Christianity. 4. The consequence of supposing persecution to be recommended by the gospel is, that all sects of Christians would have the same call to plague and destroy those who differ from them. 5. It is very strange, that Christians in these latter ages can find the doctrine of persecution so plainly laid down in the New Testament, when the first Christians could see no such thing there. Lastly, the words of the text do not mean, use violence and punishments. The scope and turn of the parable imply no such thing. It was an act of kindness, not of rigour, in the Lord to send out his servants to those who could not expect so great a favour. He sends them to bid these strangers to the marriage-feast, as St. Matthew hath it; to compel them as St. Luke more emphatically expresses. We do not read that he sent them out armed, to use violence in case of refusal; nor is that the way of bringing people to an entertainment. Had such preposterous methods been used, they who were thus bidden might justly have said, are ye come out as against thieves, with swords and staves to take us? It is very certain, and our author has proved it, that in many places of scripture, the expressions of compelling, and of being compelled, have a view to that compliance, which, to speak in the same metaphor, is extorted by entreaties, by earnest importunity, by arguments, by promises, by other moral motives, and that in all languages men are said to be forced, necessitated, obliged, compelled, to do things in a figurative sense. So, in this parable, one of those who were invited excuses himself, and says, I have bought a piece of ground, and I must needs go and see it. The word in the original is the same with that in the text; I am compelled [*εχω αναγκην*] to go and see it.

The author concludes this excellent sermon, with answers to some of the most plausible arguments, which have been urged in favour of persecution.

In the next discourse, he gives some account of the history of Jonah, to which our Lord alludes, Matt. xii. 39. and shews, that Christ gave much more evidence to the Jews of his resurrection, than Jonah could possibly give to the Ninivites of his wonderful deliverance.—After this, he assigns the following reasons, for which Christ did not shew himself openly to

all the people. 1. Christ did not shew himself to all the Jews, because it was not necessary for their conversion, because the descent of the Holy Ghost upon the apostles, and the miracles wrought by them at Jerusalem, were sufficient proofs of his resurrection. 2. The unbelieving Jews were upon all accounts unworthy of such favour: besides, if he ought to have shewn himself to all the Jews of his own times, he should, for the same reason, have shewn himself to all the world. 3. If Christ had appeared openly in the presence of his enemies, and ascended into heaven before their eyes, it is not certain, that this would have reduced them to silence, and have put a stop to their objections. They who had said, that he was possessed of the devil, and wrought his beneficent miracles by the assistance of the devil, might have said, on this occasion, that an evil spirit had taken his body out of the grave, and entered into it*, and carried it about Jerusalem for some days, to make the people believe his resurrection; and then had conveyed it through the air to some unknown place. 4. If Christ had appeared to the unbelieving Jews, there is no just reason to conclude, that they would have heartily and sincerely embraced the gospel. Lastly, if Christ had appeared publicly, and conversed for forty days with the Jewish nation, there is reason to suppose, that it would have been a hinderance to the propagation of the gospel. For, if the multitude had received him as the Messiah, as their king, they would probably, have risen against the Romans; and the ensuing wars would have been laid to the charge of the Christian religion, which, upon that account, must have become odious to the Romans, and have been opposed by them in all their dominions.

The eleventh sermon contains an explication of the passage in which St. Paul speaks of *a thorn in the flesh*. 2 Cor. xii. 7. Our author thinks this thorn was some bodily disorder, or, an ill state of health, which might at certain times affect his speech and his delivery; so that there might be something in his whole appearance that tended to depress him, and to make him less venerable. The reason, he apprehends, why the apostle expressed great anxiety on that account, was, lest his infirmities should obstruct the preaching of the gospel.

The twelfth sermon exposes the odious nature, and the pernicious effects of evil speaking. The thirteenth, states the difference between innocent and vicious self love. Self-love,

* * The devil performed such a thing at the command of Cornel. Agrippa, so the Jesuit Delrio assures us, Disq. Magic. l. ii. 9, 29. § 1. and for aught I know, he might be fool enough to believe it.

the author observes, is vicious, when it leads us to judge too favourably of our faults, when we think too well of our virtues, when we overvalue our abilities, when we make our worldly interest, convenience, humour, ease, or pleasure, the great end of our actions, and grow covetous, proud, insolent, envious, malicious, ungrateful, and uncharitable.

The fourteenth discourse contains some very sensible observations on prosperity and adversity. The three ensuing sermons treat of our duty to God, to our neighbour, and to ourselves. The eighteenth explains the nature and extent of the apostolical authority.

With respect to the famous controversy, started by Dr. Middleton, concerning the miraculous powers which are supposed to have subsisted in the Christian church, our author expresses his opinion in the following terms: 'The extraordinary gifts of the Holy Spirit seem to have ceased in a great measure soon after the death of the apostles; at least, we cannot trace them farther with any certainty and full satisfaction. And thus the church having been founded and established by men divinely commissioned, and miraculously supported, and by their companions and disciples, was afterwards under the conduct and ministry of pastors and teachers of human appointment, and hath been so from that time to this.'

In the last sermon, Dr. Jortin states and considers the bounds and measures of our duty and submission, in matters of religion and in things spiritual, to men, to parents, to lawful teachers, and to magistrates.—

These are the subjects, of which our author has treated in this collection of sermons. Most of them are of great importance, and are discussed with accuracy, perspicuity, and candor, with a judicious and manly freedom.

One thing a little remarkable in these discourses is, a total silence with respect to those points of theology, which have been the standing topics of controversy between orthodox and heterodox divines, particularly the Trinitarian hypothesis. Not a word upon this head in the sermons of Dr. Jortin. Whether he thought that these abstruse speculations were not proper for a popular audience, or whether he was not able to satisfy his own mind in those enquiries, or lastly, whether he thought it presumption to scrutinize the unfathomable depths of the divine nature, we shall not determine. For our part, when we consider how *impudent* it is for such a poor, miserable, blind creature as man, to speak with an air of decision, upon the subject of the Trinity, to divide and subdivide the Deity, to explain the nature of an incomprehensible Being, and to denounce damnation on all who do not espouse one particular system

system of faith, when we consider this, we are inclined to admire and applaud the good sense, the prudence, and the modesty of Dr. Jortin.

IV. *The First Book of the Lusiad, published as a Specimen of a Translation of that celebrated Epic Poem. By William Julius Mickle, Author of the Concubine, &c. 8vo. 1s. Cadell.*

THE Lusiad of Camoens may be ranked among the most valuable productions in modern epic poetry; and yet such has been its fate, from the general inacquaintance of foreigners with the language in which it is written, that it is still but imperfectly known even to the learned. A translation of it was made into English by Sir Richard Fanshawe, in the time of Oliver Cromwell; but too feeble and literal to preserve the beauties of the original. The author of the present version seems qualified for doing justice to Camoens; and we congratulate the lovers of poetry, on the prospect of having so elegant a translation of the Lusiad in our language.

The part now published is the first of ten books, of which the poem consists. It is proposed, that the work shall be completed next year, in one volume in quarto, to be published by subscription, on a fine paper, with historical notes. The book will likewise contain the lives of Camoens, Don Henry, prince of Portugal, and Vasco de Gama, the hero of the poem. What is here published being intended as a specimen of the work, it is proper we should lay part of it before our readers. Without studying selection, we shall take the extract from the beginning of the poem.

‘ Arms and the heroes, who from Lisbon’s shore,
Thro’ seas where sail was never spread before,
Beyond where Ceylon lifts her spicy breast,
And waving woods above the watery waste,
With prowess more than human forc’d their way
To the fair kingdoms of the rising day:
What wars they wag’d, what seas, what dangers past,
What glorious empire crown’d their toils at last,
Vent’rous I sing, on soaring pinions borne,
And all my country’s wars the song adorn;
What kings, what heroes of my native land
Thunder’d on Asia’s and on Afric’s strand:
Illustrious shades, who levell’d in the dust
The idol-temples and the shrines of lust;
And where, erewhile, foul demons were rever’d,
To holy faith unnumber’d altars rear’d:
Illustrious names, with deathless laurels crown’d,
While time rolls on in every clime renown’d!

‘ Let Fame with wonder name the Greek no more,
What men he saw, what toils at sea he bore;

No more the Trojan's wandering voyage boast,
 What storms he brav'd, how driven on many a coast ;
 Nor more let Rome exult in Trajan's name,
 Nor eastern conquests Ammon's pride proclaim ;
 A nobler hero's deeds demand my lays
 Than e'er adorn'd the song of antient days,
 Illustrious GAMA, whom the waves obey'd,
 And whose dread sword the fate of conquest sway'd.

‘ And you, fair nymphs of Tagus, parent stream,
 If e'er your meadows were my pastoral theme,
 While you have listen'd, and by moonshine seen
 My footsteps wander o'er your banks of green,
 O come auspicious, and the song inspire
 With all the boldness of your hero's fire :
 Deep and majestic let the numbers flow,
 And, rapt to heaven, with ardent fury glow,
 Unlike that verse which speaks the lover's grief,
 When heaving sighs afford their soft relief ;
 When humble reeds bewail the shepherd's pain :
 But like the warlike trumpet be the strain
 To rouse the hero's rage, and far around,
 With equal powers, your warriors' deeds resound :

‘ And thou, O born the pledge of happier days,
 To guard our freedom and our glories raise,
 Given to the world to spread religion's sway,
 And pour o'er many a tribe the mental day,
 Thy future honours on thy shield behold,
 The cross, and victor's wreath, embost in gold :
 Dread king, whose empire sees the morning rise,
 And fervid noon when blazing o'er the skies ;
 And when descending in the western main
 The sun still gilds thy wide extended reign ;
 At thy commanding frown we trust to see,
 The Turk and Arab bend the suppliant knee :
 Thou blooming scion of the noblest stem,
 Our nation's safety, and our age's gem,
 O young Sebastian, hasten to the prime
 Of manly youth, to Fame's high temple climb :
 Yet now attentive hear the muse's lay
 While thy green years to manhood speed away :
 The youthful terrors of thy brow suspend,
 And, O propitious, to the song attend,
 The numerous song, by patriot passion fir'd,
 And by the glories of thy race inspir'd ;
 To be the herald of my country's fame
 My first ambition and my dearest aim :
 Nor conquests fabulous, nor actions vain,
 The Muse's pastime, here adorn the strain :
 Orlando's fury, and Ruger's rage,
 And all the heroes of the Muse's page ;
 Whate'er bold Fancy feign'd, shall now appear
 Surpass'd, and Truth's fair semblance seem to wear ;
 Surpass'd, and dimm'd by the superior blaze
 Of GAMA's deeds display'd in Truth's bright rays.
 Nor more let History boast her heroes old,
 Their glorious rivals here, dread prince, behold

The

The crown'd Alphonso, with a numerous band
 Of subject warriors, wait the Muse's hand,
 Whose glorious deeds in arms, and martial ire,
 Demand the thundering sounds of Homer's lyre.
 And while, to thee, I tune the duteous lay,
 Assume, O potent king, thine empire's sway;
 With thy brave host through Afric march along,
 And give new triumphs to immortal song:
 On thee with earnest eyes the nations wait,
 And cold with dread the Moor expects his fate;
 The barbarous mountaineer on Taurus' brows
 To thy expected yoke his shoulder bows;
 To thee, fair Thetis yields her blue domain,
 And binds her daughter with thy nuptial chain;
 And from the bowers of heav'n thy granfires see
 Their various virtues bloom afresh in thee;
 The one for dove-ey'd fruitful Peace renown'd,
 And one with War's triumphant laurels crown'd,
 With joyful hands, to deck thy manly brow,
 They twine the laurel and the olive-bough;
 With joyful eyes a glorious throne they see,
 In Fame's eternal dome, reserv'd for thee.
 Yet while thy youthful hand delays to wield
 The scepter'd power, or thunder of the field,
 Here view thine Argonauts, in seas unknown,
 And all the terrors of the burning zone,
 Till their proud standards, rear'd in other skies,
 And all their conquests meet thy wondering eyes.

* Now far from land, o'er Neptune's dread abode
 The Lusitanian fleet triumphant rode;
 Onward they trac'd the wide and lonesome main,
 Where changeful Proteus leads his scaly train;
 The dancing vanes before the Zephyrs flow'd,
 And their bold keels the trackless ocean plow'd;
 Unplow'd before, the green-ting'd billows rose,
 And curl'd and whiten'd round the nodding prows.
 When Jove, the God, who with a thought controuls
 The raging seas, and balances the poles,
 From heav'n beheld, and will'd, in sovereign state,
 To fix the eastern world's depending fate:
 Swift at his nod th' Olympian herald flies,
 And calls th' immortal senate of the skies;
 Whence from the sovereign throne of earth and heaven
 Th' immutable decrees of fate are given.
 Instant the regents of the spheres of light,
 And those who rule the paler orbs of night,
 With those, the gods whose delegated sway
 The burning South and frozen North obey;
 With those whose empires see the day-star rise,
 And evening Phœbus leave the western skies,
 All instant pour'd along the milky road,
 Heav'n's chrystal pavements glittering as they trode;
 And now, obedient to the dread command,
 Before their awful Lord in order stand.

It would be injustice to the translator not to acknowledge
 that he has performed his task with elegance and spirit, and,

as far as we are able to judge from a comparison with other versions, with all the fidelity required in a free translation. Indeed, the specimen is so unexceptionable, that we are afraid of appearing to trifle in making any remarks upon it. But as what is here published is intended as a specimen, we may the more freely indulge ourselves in the liberty of pointing out a few passages which we think might be improved.

There seems too much minuteness in the conjunction of such adjectives, as *mild* and *pale* in the following line, and others.

‘ And with a mild pale red the pendants gleam.’

We are of opinion, that *I sprung from Jove!* in the speech of Bacchus, would be more emphatical if inverted into *sprung I from Jove,*

‘ I sprung from Jove! and shall those wandering few
What Ammon’s son unconquer’d left, subdue!’

We submit to the author’s consideration, whether *liquid health* be not too ardent a metaphor for expressing pure water.

‘ Imbrown’d with dust a beaten pathway shews
Where ’midst umbrageous palms the fountain flows;
From thence at will they bear the liquid health.’

The repetition of *flight* appears inelegant in the following passage.

‘ Yet *flight* they purpos’d, tho’ they dar’d the fight,
To lead brave GAMA by their sudden flight.’

We hope to be excused for descending to verbal criticisms; but this specimen of the *Lusiad* has afforded us so much satisfaction, that we are desirous of seeing it freed from even inconsiderable blemishes; and we doubt not, but the author will experience in the public favour, a compensation for the industry with which he certainly must have applied, for acquiring of a language so unprofitable as that of Portugal towards the gratification of literary genius.

V. *The History and Art of Horsemanship.* By Richard Berenger, Esq. Gentleman of the Horse to His Majesty. 2 Vols. 4to. 2l. 2s. T. Davies.

SO great is the utility of horses to mankind for many purposes, that the art of managing them with address seems to have been ranked in all ages among the most liberal accomplishments. We meet with heroes renowned for driving
the

the chariot with dexterity, and philosophers dignifying the subject of horsemanship with their precepts. The treatises of Simon of Athens, and Pliny the Elder, who wrote expressly on this art, are now lost, but that of Xenophon still remains a monument of the high degree of attention with which horsemanship was studied in ancient Greece. In our own country, a duke of Newcastle stands eminent for contributing to the perfection of the *manège*; and it is with pleasure, we now behold that ornamental art so zealously cultivated by a gentleman who seems particularly qualified to fill the department which he occupies.

If horsemanship has been improved by the labour of individuals, the breed of that noble animal has been no less studiously promoted by the policy or customs of different nations. In the infant stages of the republics of Athens and Sparta, where the number of horses was small, and their keeping expensive, an order of citizens was instituted, who were regarded as the second in rank in the commonwealth, and distinguished by certain honours and privileges; but who were each to keep a horse at his own charge, for the sake of increasing the number; while the Olympic games supervening, encouraged all Greece to the propagation. The institutions exhibited in the East were afterwards adopted in Rome with equal success under the name of the *Equites*, and *Certamina Equestris*: and in the western parts of Europe, in later ages, the tilts and tournaments supported an alacrity for horsemanship. At present, the defects of these martial exercises is compensated by the discipline of our cavalry, and almost every noted town in England is an annual witness to the sports of the ancient hippodrome. We cannot help regretting, however, that while we enjoy a breed of horses superior to any in the universe, we yet appear in many instances as if perfectly insensible of their value; and when we behold a brutal drayman beating an aged, or over-loaded horse with all the merciless rage of incensed stupidity, we reflect with veneration on the humanity of that people, who enacted express laws against the barbarous treatment of horses, and supported from the common treasury those who had once entertained the public in the Circus, when grown old and decayed.

The subject which the author of this work first enters upon is, to ascertain, as near as possible, in what nation and period of time, the horse became subservient to the use and pleasure of mankind. He observes, that the earliest service mentioned of the horse in ancient history, is that of assisting in war, or in the pleasures and occupations of the chase; and that

that it is upon the former of these occasions that we find him first spoken of in the *Bible*. Mr. Berenger, however, thinks it probable, that mankind, in the beginning of their acquaintance with that noble animal, put him first to gentler and more domestic labours; till they had discovered in him the qualities of courage, strength, and agility, which rendering him peculiarly adapted to the war or chase, he was appropriated to these purposes, and his place supplied upon ordinary occasions, by asses, mules, and camels. Our author farther remarks, that notwithstanding the great share which the horse contributed to the convenience of mankind, he is not numbered among the articles of property which were most used and valued in the primitive ages of the world; and that we find him reckoned among other domestic cattle only in one place, in the history of those early times; viz. in the xlviith chapter of *Genesis*, where Joseph is said to have given the Egyptians 'bread in exchange for horses, for flocks, and herds.' That in the same book, where the first mention is made of personal estates, which then chiefly consisted of cattle, we read only of the sheep, the he and she-asses, and camels, belonging to Pharaoh; although it appears at the same time, that the horse was well known to the Egyptians, and was employed by them. That in the last article of the Decalogue, likewise, where other animals are named, no notice is taken of the horse; neither is he mentioned as constituting a part of the riches of Job, who yet speaks of him, and describes his character and qualities in the strongest terms.

From the total silence concerning the horse, in the passages abovementioned, we might infer, that he was not reckoned among the animals, of which, in those days, their wealth so immediately consisted; but Mr. Berenger endeavours to account for these omissions in a manner which we think satisfactory. He observes, that in those times, the sole occupation of men being to tend their flocks and herds, unless interrupted by war; and their course of life being consequently little subject to migration, the horse was not directly necessary to them in that state. Besides, that his flesh was not used for food, nor his blood, nor any part of him offered up in sacrifice.

In regard to the precise æra when the horse was first employed by mankind, the ascertainment of it may justly be reckoned beyond the power of human investigation. The author, however, is of opinion, that it happened in the earliest ages of the world; and he is inclined to this conjecture, from the authorities above mentioned, as well as from the silence of history, both sacred and profane, concerning the origin of that practice. He observes, as a presumptive evidence of its high anti-

antiquity, that even Moses, the oldest historian, speaks of the horse as of an animal whose services were well known, both before and at the time when he wrote.

At whatever period the horse was introduced into the service of mankind, there is reason for thinking that horsemanship, like many other arts and sciences, was originally invented by the Egyptians. The most ancient historians make mention of them as horsemen; and besides, the presumption arising from their vicinity to those parts of the world which were first inhabited, it is certain, that they practised the art at a period when it is questioned whether even the horse itself was so much as known in Greece.

The author next enters upon another inquiry, involved in no less obscurity than the former, and which has been variously agitated, namely, whether the use of chariots, or the art of riding, was first known? We shall present our readers with what he advances on this subject.

‘ I flatter myself that it will appear, from what has been already suggested, that it cannot strictly be decided to which the precedence is due; for in the first instance in which either of them is mentioned, viz. in the first book of Exodus, they are both named together, as well as in the 9th chapter of the 1st book of Kings, where Solomon is said to have had “ his captains, the rulers of his chariots, and his *horsemen* ;” nor indeed can it be thought probable, that, when one of these methods were known, the other should remain long undiscovered. Hence it seems to follow, and with much colour of probability, that they are equal, or very near equal, in point of time; although it is not unlikely, that one might prevail more than the other at particular æras, and in particular countries, as opinions and fancy might influence, or circumstances require. I beg leave, however, in advancing these notions, to confine myself to the earliest periods in which the horse is mentioned, and to what may be collected concerning it in the Old Testament. There we learn, that Egypt was the land to which mankind are indebted for the equestrian art; but the period of time in which it was first practised, cannot so easily be ascertained. A learned and inquisitive writer * fixes it at the time of Jacob’s coming into that country: but notwithstanding that he has dived into the subject with great ability and diligence, yet he has brought up nothing very valuable, or equal to the pains which he must have employed in the search; since he can go no farther than to prove, that the use of horses was known at the time of Jacob’s coming into Egypt, but for want of authorities, can have no right to assert, that it was not known till about that time: for

* *Vixere fortes ante Agamemnona
Multi, sed omnes illachrymabiles
Urgentur, ignotique longa
Nocte, carent quia vate sacro —*

Hor. lib. iv. carm. ode 9.

* Recherches sur l’époque de l’équitation.

Heroes

Heroes as brave as fam'd Mycene's king,
Shone great in fight, e'er he was known;
But they no poets had their arms to sing,
And make immortal their renown:

They died; oblivion seiz'd each mighty name,
Forbidding time to waft them down;
For they no poets had to sing their fame,---
And poets only give renown.

It is, however, certain, that when Jacob came into Egypt, he found the inhabitants perfectly acquainted with the horse, and using it in its two-fold capacity of carrying and drawing. And here, although the subject has been already touched upon in former pages, it may not be improper to offer some farther and more cogent reasons, in favour of the assertion, that riding is not only equal in point of time to the use of chariots, but, in all probability, anterior to it. It has been already said, that Egypt was the spot in which the horse was thought to have been first subdued and disciplined by man; and it appears from the Mosaic history, that in the first instance, where mention is made of Pharaoh's chariots, that he is likewise said to have had his horsemen; which word, in the Hebrew language, is explained by the commentators, to mean, one who sits upon, and guides an horse. The learned Le Clerc is also of opinion, that the expression of "all the horses of Pharaoh, and his chariots, is the general description of the cavalry belonging to him, and considers his chariots and horsemen, as the two different species of it." To this I must beg leave to add another observation, but without laying any greater stress upon it, than barely to hint it to the reader's notice, that the original Hebrew word (*Parash, Horseman*), is derived, as Buxtorff says, from the Hebrew root, which signifies to prick, or spur; and the rider, or spurrier, was so denominated, because he used to prick or spur the horse. *Eques quod equum calcaribus pungat.* Farther, he quotes Aben Ezra, who says, that the horseman was so called, from wearing spurs upon his heels, *a calcaribus quæ sunt in pedibus ejus.* By this account and explanation of the word, which in the Hebrew signifies an *horseman*, we are informed of the great antiquity of spurs, and may reasonably conclude that the art of riding was not only known, but, from the invention of spurs, had also received an improvement, not unworthy the discovery of more discerning times; and seems to imply, that riding was not only familiar, but even advanced in those primitive times to a degree of exactness, perhaps, not hitherto suspected.

If any doubt should still remain, as to the seniority of horsemanship, I beg leave (among many authorities from the Bible, which, not to surfeit the reader, I omit) to strengthen the foregoing arguments, by the addition of the following, taken from the book of Job, in these words, where (speaking of the ostrich) he says, "she listeth herself on high, she scorneth the horse and its rider;" which expression seems to imply, that it was a custom (as now in some nations) to hunt this bird on horseback, and that she was superior to the swiftest horse. Hence it must be granted that riding was practised in his country, and at the time in which he lived; nor is it to be forgot, that he lived in a country distinguished above others for its horses, and in which no chariot was ever known to have been used. Nor must we pass by unremembered the noble description which he gives of the horse, so known and so admired,

in which he speaks of him only as being rode, and not driven in a carriage: and if there is proper foundation for the opinion maintained by some learned persons, that this celebrated patriarch lived long before the time of Moses; it will follow, that what he says relative to our subject, must be anterior to the Mosaic history; and if so, it will carry the antiquity of equitation so high, as to put it out of sight, and beyond the reach of enquiry and investigation.

After tracing the equestrian history through the several parts of Africa and Asia, which were most celebrated for the breed, or management of horses, Mr. Berenger proceeds to relate its progress, upon being introduced into Europe, and illustrates his subject with many passages from the ancient poets and historians; after which he delineates the gradual improvements the art of horsemanship received from the invention of the various parts of furniture made use of in riding. This part of the work affords us, perhaps, the most striking examples that are to be found in all history, of the slowness of human ingenuity in carrying an art to perfection. Horsemanship, we have seen, had been practised in periods of such remote antiquity, as elude the investigation of its origin, and yet the first time that saddles are mentioned, is in the year of Christ 340, when Constantius endeavouring to deprive his brother Constantine of the empire, opposed his army, and entering the squadron where Constantine was, attacked, and unhorfed him, by throwing him out of the saddle. Instead of saddles, we find, that they formerly used cloths or housings, fastened with a girth or surcingle, and called among the Greeks by the general name of *Ephippia*. But how imperfect horsemanship must have been in that period, we may form an idea, from their being totally unacquainted with stirrups, which are so useful in the exercises of the *manège*.

As the invention of saddles, says our author, was an advantage in riding, of which the Greeks were totally ignorant, so were they likewise of the use of stirrups; for want of which they were obliged to mount and dismount by vaulting, by the assistance of horse blocks, or of other people, as slaves or grooms, who lifted the rider upon the horse, and helped him to get down. Soldiers generally made use of their spears upon this occasion. Others of short ladders; others again had their horses taught to kneel, when the rider was to mount or get down. Besides these helps, piles of stones were erected in the public roads for the conveniency of passengers; and the officer, who had the superintendency of the highways, was obliged to see that they were furnished with them. These different expedients all seem to confess the ignorance of stirrups in the ancient world, and are arguments of force enough to induce us to believe, that they are a discovery of modern date. Eustathius speaks of them as instruments in which a man putting his foot, could mount his horse without farther assistance. Suidas and Plutarch seem to intimate the same thing. To what other

contrivance they alluded, if this should not be allowed, a more able and more fortunate enquirer may, perhaps, discover; in the mean time it seems to be the more probable side of the question to conclude, that they were *not* known to the ancients. Hippocrates observes, that the Scythians, who were much on horseback, were troubled with defluxions and swellings in their legs, occasioned by their dependent posture, and the want of something to sustain their feet. Had stirrups been known, this inconvenience could not have been urged; and this proof, joined to the foregoing arguments, seems to outweigh those which are brought to support the contrary opinion.

Our author very justly animadvert on the reason adduced by the learned Montfaucon for the late introduction of stirrups. That celebrated antiquary, after testifying his surprize, that the ancients should have been entirely ignorant of such instruments, imagined, at length, that he was able to assign a satisfactory reason for it. While saddles were unknown, said he, so long were men unacquainted with the use of stirrups, because they could not have been fastened with the same security, to cloths or housings, as to saddles. This assertion, Mr. Berenger observes, is plausible, but not conclusive. For although the stirrups being slung over, or fastened to a cloth, could not have enabled the rider to mount or dismount, yet, by the assistance of a second person, who might hold the stirrup on the opposite side, the feat might have been performed; and, for the purpose of supporting and relieving the legs, they would have been as effectual as they are at present. Perhaps, the best apology that can be made for the ancients being so late in becoming acquainted with the use of stirrups, is, the slowness with which all innovations in established customs, especially those relating to pleasure or convenience, are generally introduced, among people who are not fantastic and effeminate. We shall extract our author's plausible conjecture in regard to an inscription on a *Suppedaneum*, dedicated by Crassus to his mule.

‘ The horseblocks which they used, were composed of stone, or wood; and were in great abundance upon all the roads; the Roman people, according to Plutarch, being under much obligation to Gracchus, who caused these conveniencies to be placed at proper distances for the use of travellers. Porcachi, in his *Funerali Antichi*, has preserved an inscription, in which one of these horseblocks (*suppedaneum*) is jestingly dedicated by Crassus to his mule, and was erected in the road from Tivoli to Rome.

‘ *Dis pedib. Saxum.*

Ciucia dorsifera & clunifera

Ut insultare & desultare commodetur,

Pub. Crassus mulae suae Crassae beneferenti

Suppedaneum hoc cum risu pos.

Vixit annos XI.

• It is impossible to translate this inscription so as to make it intelligible to the English reader; to those who are acquainted with the language in which it is written, I will, with all deference, submit a conjecture, which may attempt to give it some meaning. It seems to be ludicrous, and designed, perhaps, as a parody upon the known form and stile of lapidary inscriptions. *Dis ped.* is for *Dis pedibus*, and is opposed to *Dis manibus*, allowing the pun between *manes* and *manus*. *Saxum* is contrasted to *sacrum*, the usual words in epitaphs. *Beneferenti* is used instead of *benemerenti*, a word frequent in monumental formularies; and the *cum risu* seems to justify the construction, and confess that the inscriber was burlesquing, and in joke.

Mr. Berenger evinces clearly from ancient writers, that bridles, spurs, whips, and something similar to boots, were used by the Greeks at an early period; and he likewise informs us, that it was a common, though not an uniform practice anciently, to mount a horse on his right side.

It appears from this inquiry, that the practice of women riding on *side saddles*, which was introduced into England in the reign of Richard II. in the twelfth century, was soon afterwards discontinued by the sex, who preferred the method formerly used, of riding astride; till being accused of indelicacy, they were obliged to relinquish that ancient custom: • and hard, indeed, says the author, is the *equestrian* situation of the sex! for if they are to be accused of indelicacy for riding after the *manner of men*, they certainly hazard their safety too much in riding after the *manner of women*.

The author has added to the first volume of this work, a Translation of Xenophon's Treatise on Horsemanship, from the Greek; as likewise, An Accurate Dissertation on the Ancient Chariot, the Exercise of it in the Race, and the Application of it to real Service in War, in a Letter from Governor Pownall. As the first volume relates to the History, so the second is wholly employed on the Art of Horsemanship, and contains a full detail of the various rules and exercises of the *manège*.

VI. *Travels into North America.* By Peter Kalm, *Professor of Oeconomy in the University of Abo in Swedish Finland, and Member of the Swedish Royal Academy of Sciences.* Translated into English by John Reinold Forster, F. A. S. 8vo. 3 Vols. 15s. *sewed. Concluded.*

IN our last Review we exhibited several remarks of this observant professor on his route from Pennsylvania to Albany; we shall now accompany him somewhat farther in his progress towards the North. His account of the rude instruments made use

use of by the Indians, before the arrival of the Europeans in America, has already been extracted; and we imagine, it will not be thought improper to produce in the next place a specimen of their uncultivated ingenuity, in employing those instruments to the formation of some of the capital conveniences of life. The most remarkable instance we meet with of this kind, is the construction of their boats, in the country near Fort Anne, which is thus related by the author.

' The American elm, (*Ulmus Americana* Linn.) grows in abundance in the forests hereabouts. There are two kinds of it. One was called the white elm, on account of the inside of the tree being white. It was more plentiful than the other species, which was called the red elm, because the colour of the wood was reddish. Of the bark of the former the boats made use of here are commonly made, it being tougher than the bark of any other tree. With the bark of hiccory, which is employed as baste, they sew the elm-bark together, and with the bark of the red elm they join the ends of the boat so close as to keep the water out. They beat the bark between two stones; or for want of them, between two pieces of wood.

' The making of the boat took up half yesterday, and all this day. To make such a boat, they pick out a thick tall elm, with a smooth bark, and with as few branches as possible. This tree is cut down, and great care is taken to prevent the bark from being hurt by falling against other trees, or against the ground. With this view some people do not fell the trees, but climb to the top of them, split the bark, and strip it off, which was the method our carpenter took. The bark is split on one side, in a strait line along the tree, as long as the boat is intended to be; at the same time, the bark is carefully cut from the stem a little way on both sides of the slit, that it may more easily separate; the bark is then peeled off very carefully, and particular care is taken not to make any holes into it; this is easy when the sap is in the trees, and at other seasons the tree is heated by the fire, for that purpose. The bark thus stripped off is spread on the ground, in a smooth place, turning the inside downwards, and the rough outside upwards, and to stretch it better, some logs of wood or stones are carefully put on it, which press it down. Then the sides of the bark are gently bent upwards, in order to form the sides of the boat; some sticks are then fixed into the ground, at the distance of three or four feet from each other, in the curve line, in which the sides of the boat are intended to be, supporting the bark intended for the sides; the sides of the bark are then bent in the form which the boat is to have, and according to that the sticks are either put nearer or further off. The ribs of the boat are made of thick branches of hiccory, they being tough and pliable. They are cut into several flat pieces, about an inch thick, and bent into the form which the ribs require, according to their places in the broader or narrower part of the boat. Being thus bent, they are put across the boat, upon the back, or its bottom, pretty close, about a span, or ten inches from each other. The upper edge on each side of the boat is made of two thin poles, of the length of the boat, which are put close together, on the side of the boat, being flat, where they are to be joined. The edge of the bark is put be-

tween these two poles, and sewed up with threads of bass, of the mouse-wood, or other tough bark, or with roots. But before it is thus sewed up, the ends of the ribs are likewise put between the two poles on each side, taking care to keep them at some distance from each other. After that is done, the poles are sewed together, and being bent properly, both their ends join at each end of the boat, where they are tied together with ropes. To prevent the widening of the boat at the top, three or four transverse bands are put across it, from one edge to the other, at the distance of thirty or forty inches from each other. These bands are commonly made of hickory, on account of its toughness and flexibility, and have a good length. Their extremities are put through the bark on both sides, just below the poles, which make the edges; they are bent up above those poles, and twisted round the middle part of the bands, where they are carefully tied by ropes. As the bark at the two ends of the boat cannot be put so close together as to keep the water out, the crevices are stopped up with the crushed or pounded bark of the red elm, which in that state looks like oakum. Some pieces of bark are put upon the ribs in the boat, without which the foot would easily pierce the thin and weak bark below, which forms the bottom of the boat, for the better security of which, some thin boards are commonly laid at the bottom, which may be trod upon with more safety. The side of the bark which has been upon the wood, thus becomes the outside of the boat, because it is smooth and slippery, and cuts the water with less difficulty than the other. The building of these boats is not always quick; for sometimes it happens that after peeling the bark off an elm, and carefully examining it, it is found pierced with holes and splits or it is too thin to venture one's life in. In such a case another elm must be looked out; and it sometimes happens that several elms must be stripped of their bark, before one is found fit for a boat. That which we made was big enough to bear four persons, with our baggage, which weighed somewhat more than a man.

All possible precautions must be taken in rowing on the rivers and lakes of these parts with a boat of bark. For as the rivers, and even the lakes, contain numbers of broken trees, which are commonly hidden under the water, the boat may easily run against a sharp branch, which would tear half the boat away, if one rowed on very fast, exposing the people in it to great danger, where the water is very deep, especially if such a branch held the boat.

To get into such a dangerous vessel, it must be done with great care, and for the greater safety, without shoes. For with the shoes on, and still more with a sudden leap into the boat, the heels may easily pierce through the bottom of the boat, which might sometimes be attended with very disagreeable circumstances, especially when the boat is so near a rock, and close to that a sudden depth of water; and such places are common in the lakes and rivers here.

In accompanying a traveller through the uncultivated regions of America, the various objects which present themselves consist of the representations of nature in her simplest forms and exertions. The monuments of antiquity, which afford in European countries, the most agreeable entertainment in travelling, are unknown in the western world. It would

appear, however, from ocular evidence, that the wilds of America were formerly inhabited by people more civilized than those who were found by the Spaniards at their arrival on that continent. In support of this opinion we have extracted the following passage.

' Some years before I came into Canada, the then governor-general, Chevalier de Beauharnois, gave Mr. de Verandrier an order to go from Canada, with a number of people, on an expedition across North America to the South-sea, in order to examine, how far those two places are distant from each other, and to find out, what advantages might accrue to Canada, or Louisiana, from a communication with that ocean. They set out on horseback from Montreal, and went as much due west as they could, on account of the lakes, rivers, and mountains, which fell in their way. As they came far into the country, beyond many nations, they sometimes met with large tracts of land, free from wood, but covered with a kind of very tall grass, for the space of some days journey. Many of these fields were every where covered with furrows, as if they had been ploughed and sown formerly. It is to be observed, that the nations, which now inhabit North America, could not cultivate the land in this manner, because they never made use of horses, oxen, ploughs, or any instruments of husbandry, nor had they ever seen a plough before the Europeans came to them. In two or three places, at a considerable distance from each other, our travellers met with impressions of the feet of grown people and children in a rock; but this seems to have been no more than a *Lusus Naturæ*. When they came far to the west, where, to the best of their knowledge, no Frenchmen, or European, had ever been, they found in one place in the woods, and again on a large plain, great pillars of stone, leaning upon each other. The pillars consisted of one single stone each, and the Frenchmen could not but suppose, that they had been erected by human hands. Sometimes they have found such stones laid upon one another, and as it were, formed into a wall. In some of those places where they found such stones, they could not find any other sorts of stones. They have not been able to discover any characters, or writing, upon any of these stones, though they have made a very careful search after them. At last they met with a large stone, like a pillar, and in it a smaller stone was fixed, which was covered on both sides with unknown characters. This stone, which was about a foot of French measure in length, and between four or five inches broad, they broke loose, and carried to Canada with them, from whence it was sent to France, to the secretary of state, the count of Maurepas. What became of it afterwards is unknown to them, but they think it is yet preserved in his collection. Several of the Jesuits, who have seen and handled this stone in Canada, unanimously affirm, that the letters on it, are the same with those which in the books, containing accounts of Tartaria, are called Tartarian characters, and that, on comparing both together, they found them perfectly alike. Notwithstanding the questions which the French on the South-sea expedition asked the people there, concerning the time when, and by whom those pillars were erected? what their traditions and sentiments concerning them were? who had wrote the characters? what was meant by them? what kind of letters they were? in what language they were written? and other

circumstances; yet they could never get the least explication, the Indians being as ignorant of all those things, as the French themselves. All they could say was, that these stones had been in those places, since times immemorial.—

‘All those who had made long journies in Canada to the south, but chiefly westward, agreed that there were many great plains destitute of trees, where the land was furrowed, as if it had been ploughed. In what manner this happened, no one knows; for the corn-fields of a great village, or town, of the Indians, are scarce above four or six of our acres in extent; whereas those furrowed plains sometimes continue for several days journey, except now and then a small smooth spot, and here and there some rising grounds.’

We agree with the translator of the work, in thinking it highly probable, that the characters on the stone above-mentioned were Tartarian. Marco Paoli relates, that Kublai-Khan, one of the successors of Genghizkhan, after the conquest of the southern parts of China, sent ships out to conquer the kingdom of Japan, or, as they call it, Nipan-gri; but in a terrible storm the whole fleet was cast away, and nothing was ever heard of those who had embarked in it. It would seem, that some of these ships were cast upon the shores opposite to the great American lakes, between forty and fifty degrees north latitude, and there erected these monuments, and were the ancestors of some nations, called *Mozemleeks*, who have some degree of civilization. It was, probably, another part of the same fleet that founded the Mexican empire; For there appears to be a great similarity between the Mexican idols, and those which are usual among the Tartars.

These volumes conclude with an account of Montreal, and contain many accurate observations on the natural history of America.

VII. *Meditationes Algebraicae*. Ab Edvardo Waring, M. D. Mag. Coll. Cantab. Soc. Matheseos Professore Lucasiano, Regiæ Societatis, et Bononiensis Scientiarum Academiæ Socio. 4to. 10s. 6d. T. Payne.

THE invention of the algebraic art is generally ascribed to the Arabians, for it does not appear that the ancient Greeks knew any thing of it, because Pappus, in his Mathematical Collections, enumerating their analysis, makes no mention of any thing like it, neither does the Greek way of numerical notation seem at all adapted to the purposes of such an art, nor their small knowledge in arithmetic, and the properties of numbers, imply they had any kind of idea of it. It is very probable, Diophantus was the first Greek writer of algebra, about the year 800. He is said to have written thirteen books,

books, six of which were published in Latin by Xylander, in the year 1575; and afterwards, anno 1621, in Greek and Latin by Messieurs Bachet and Fermat, with some additions of their own. But the most ancient European writer on this art seems to be one Lucas de Burgo, a Minorite friar, who published a treatise of algebra in Italian, printed at Venice, so long since as the year 1456. Tartalia was also another ancient Italian writer upon algebra. After these, and some others of inconsiderable note, came Franciscus Vieta, a native of France, who, about the year 1590, discovered the literary arithmetic, and applied it to algebra; he likewise gave a very excellent method of extracting the roots of any equation by approximation; this ingenious Frenchman was followed by our own countryman William Oughtred, author of the *Clavis Mathematica*, first published in 1631, wherein the specious algebra of Vieta appears to have been much improved, and several compendious characters invented to express sums, differences, rectangles, squares, &c. this work went through several editions, and is even at this time esteemed a very valuable treatise upon analytical computation. But the universal arithmetic of Sir Isaac Newton, which were lectures formerly read by him at Cambridge, when he was Lucasian professor, and published by Mr. Whiston, anno 1707, was, at that time, by far the best of all the pieces on this subject. We must not, however, omit the late celebrated mathematicians Simpson and MacLaurin, whose analytical works are inferior to none, and, at present, can only be equalled by the elegant and superb performance now before us.

This work, which contains fifty of the most interesting problems in the higher and more difficult parts of algebra, is divided into five chapters. The first contains a very curious and universal method for summing the roots, or their squares, cubes, &c. of any given equation. In the second chapter, the nature of impossible roots is clearly explained and illustrated by a great variety of examples. The third treats of the reduction and resolution of equations in a very extensive, and the most satisfactory manner imaginable. In the fourth chapter, there are several curious and expeditious methods for transforming equations, and exterminating the unknown quantities. The fifth and last chapter is employed in the resolution of unlimited questions, by finding the integral roots of the equations involving the unknown quantities.

We cannot do greater justice to the merit of the learned author, than giving, in his own words, a solution or two, extracted from this truly valuable performance. For this purpose, we shall select Problem 35, and the example to a general Problem at p. 156.

* Prob. 35. *Datis duabus æquationibus duas incognitas quantitates habentibus, invenire integrales correspondentes, si quas forte habeant, in cognitarum quantitatum (x & y) radices.*

* 1. In datis æquationibus pro incognitâ quantitate (y) substitue tres vel plures terminos arithmeticæ seriei—1, 0, 1, 2, &c. vel, seriei—1, 0, 1, 10, &c. duas quantitates resultantes ex singulâ substitutione colloca juxta dimensiones literæ (x), ita ut illi termini primum locum occupent, in quibus litera ista (x) est plurimarum dimensionum, &c. & perpetuâ ablatione minoris de majori, & reliqui de ablato, exterminetur incognita quantitas (x) & numerorum resultantium e priori substitutione sint termini arithmeticæ seriei $z+1, z, z-1, z-2$, &c. divisores respectivi: e posteriori sint termini $z+1, z, z-1, z-10$, &c. divisores respective: tum divisor z erit integralis incognitæ quantitatis (y) quæsitâ radix. *Ex.* Sint duæ æquationes $y^2 + 1 + 3x \times y + 2x^2 + 4x - 18 = 0$, & $y^2 + 3xy + 3x^2 + 4x - 17 = 0$; pro y substituatur (0), & resultant quantitates $2x^2 + 4x - 18$, & $3x^2 + 4x - 17$; transformentur hi termini ita ut exterminetur (x), & operatio est

$$\begin{array}{r} 2x^2 + 4x - 18 \times 3 = 6x^2 + 12x - 54 \\ 3x^2 + 4x - 17 \times 2 = 6x^2 + 8x - 34 \\ \hline \text{auferatur inferior de superiori, \& residuum erit} \quad 4x - 20 \end{array}$$

$$\begin{array}{r} \text{tum } 2x^2 + 4x - 18 \times 2 = 4x^2 + 8x - 36 \\ 4x - 20 \times x = 4x^2 - 20x \\ \hline \text{residuum} \quad 28x - 36 \\ 4x - 20 \times 7 = 28x - 140 \\ \hline \text{residuum} \quad 104 \end{array}$$

cujus numeri (104) integralis radix quantitatis (y) erit divisor: Et sic substituantur 1 & -1 pro quantitate (y), & numeri resultantes erunt 512 & 972: quorum numerorum 512, 104, 972, &c. inveniantur divisores, & unica solummodo est arithmetica progressio (1, 2, 3, &c.) cujus communis differentia est (1); ergo numerus (2), qui fuit divisor numeri 104 resultantis e substitutione (0) pro incognitâ quantitate (y) erit integralis quantitatis (y) radix.

* Prob. 46. *Datâ æquatione duas vel plures incognitas quantitates (x & y) habente, invenire correspondentes integros incognitarum quantitatum valores.*

* Inveniatur proximus valor unius incognitæ quantitatis (x) terminis vero alterius (y) & datarum quantitatum, qui valor auctus vel diminutus per assumptam quantitatem substituatur pro suo valore (x); & æquationis resultantis eadem methodo inveniatur proximus valor assumptæ quantitatis, & substituatur pro assumpta quantitate ejus proximus valor auctus vel diminutus novâ assumptâ quantitate; & sic iteratâ continuo operatione, usque donec inveniatur verus valor unius incognitæ quan-

quantitatis terminis vero alterius, & deinde e præcedentibus substitutionibus constabunt valores incognitarum quantitatum datæ æquationis quæsitæ.

Ex. Sit $13a^2 + 1 = x^2$; hinc proximus valor quantitatis (x) erit $3a$, & supponatur $x = 3a + b$; quo pro (x) in datâ æquatione substituto, resultat $4a^2 + 1 = 6ab + b^2$; assumatur $a = b + c$, & exinde $4b^2 + 8bc + 4c^2 + 1 = 6bc + 6b^2 + b^2$ hoc est $2b^2 + 4c^2 + 1 = 3b^2$; assumatur etiam $b = c + d$ & exinde $3c^2 + 1 = 4cd + 3d^2$, assumatur $c = d + e$, & resultat $2de + 3e^2 + 1 = 4d^2$; assumatur iterum $d = e + f$, quo substituto pro suo valore, resultat $e^2 + 1 = 6ef + 4f^2$; & supponatur $e = 6f + g$ & resultat $6fg + g^2 + 1 = 4f^2$; capiatur $f = g + h$ & resultat $3g^2 + 1 = 2gh + 4h^2$; supponatur $g = h + k$ quo valore pro g in ultimâ æquatione substituto, resultat $4hk + 3k^2 + 1 = 3h^2$; ex quâ æquatione colligitur unum valorem quantitatis $k = 1$, & quantitatis $h = 2$, unde $g = h + k = 3$, $f = g + h = 5$, $e = 6f + g = 33$, $d = e + f = 38$, $c = d + e = 71$, $b = c + d = 109$, $a = b + c = 180$, $x = 3a + b = 649$.

These extracts (not the most important in the whole work) sufficiently evince the utility of the *Meditationes Algebraicæ*. We therefore recommend this elaborate performance to the perusal of those who have a true taste for the more exalted parts of algebraical investigation.

VIII. *A Free Enquiry into the Authenticity of the First and Second Chapters of St. Matthew's Gospel.* 8vo. 2s. White.

AS the writings of the Old and New Testament are of infinite importance to mankind, it is necessary that every part of them should be minutely and accurately examined. All free debates concerning them, provided they are conducted with decency and candour, ought to be encouraged. Let those who do not believe the Scriptures throw off all disguise, and attack them with all their force. And let those who have any doubts about particular passages freely propose their objections. We need not be afraid of consequences. It is for the interest of mankind that falshood should be detected and exposed; and truth can never suffer by being brought to the most critical test of impartial reason.

The author's design in this tract is to propose some doubts concerning the authenticity of the first and second chapters of St. Matthew. But as his essay may be liable to misconstruction, he previously declares, that he is a sincere and firm believer in the divine original of the gospel; and that it is a real desire of serving the cause of true and genuine Christianity which has induced him to lay his doubts, and the reasons of them, before the public.

In

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In the first and second sections, he makes some observations on the canon of the New Testament; and though he allows its divine authority upon the whole, he produces several passages, which, he says, have been accounted interpolations by some of the best and ablest critics.

In the third section he shews, that the Syro-Chaldaic copy of St. Matthew's gospel was used by the Nazarenes, Ebionites, Cerinthians, and Carpocratians: and this copy, he says, had not the genealogy, nor even the two first chapters.

In the fourth section, he observes, that the genealogy, &c. is wanting in several ancient MSS. of St. Matthew's Gospel. He then endeavours to refute the notion, that there were two original copies of this gospel published by the evangelist, the one in Greek, and the other in Hebrew, or Syro-Chaldaic.

In the fifth section he attempts to prove, from the testimony of several early writers, that St. Matthew published his gospel in the Syro-Chaldaic language; and that our present Greek copy is not an original, but a translation. He then answers some objections which have been urged against this opinion. But the question, we apprehend, is by no means decided: at least, we ourselves are not convinced by any thing the fathers have said, that St. Matthew's Gospel was originally written in Hebrew. The gospel of the Nazarenes and Ebionites is frequently quoted by St. Jerom. But the passages cited by that father are most of them extremely ridiculous, and unworthy of an apostle. Besides, if this gospel was originally written in Hebrew, it will be very difficult to conceive, how it came to be so soon adulterated. For, as our author says upon a different occasion, 'when we consider that some who used this Hebrew Gospel, had no temptation to alter it, we shall be ready to believe, that others, however strong their inclinations, could not do it.' And it is still more difficult to account for the strange inattention of all the Christian world, in suffering the original gospel to be utterly lost.

In the sixth section, he considers the testimony of the ancient heretics; and endeavours to prove, that St. Luke's Gospel was published before St. Matthew's. In the seventh, he proceeds to shew, that the first and second chapters in St. Matthew's Gospel were never referred to by the apostolical fathers, nor by others, for fifty, or perhaps, for a hundred and fourteen years, after this gospel was publicly known and acknowledged by the Christian church.

The eighth section contains the following collateral arguments against the authenticity of these chapters.

'It has been observed by many writers, that St. Mark, in most places, agrees with the method and order of both St. Matthew and St.

St. Luke; and, indeed, so doth St. John, after a short introduction concerning the *λογος*. St. Mark begins his Gospel at what we now call the third chapter of St. Matthew; namely, at the time when John came baptizing in the wilderness. As it is most probable that St. Luke was the first who published a Gospel, and as he had given the genealogy, and a full account of the birth, &c. of Christ, there was no necessity for those who came after him to repeat the same things, as they were not particularly important to the virtue and happiness of man, the great end which our Saviour and his disciples always had in view. These things having already been fully and circumstantially related by a writer of acknowledged and established authority in the church, it was enough for the other evangelists to begin their accounts with our Lord's public ministry. This was undoubtedly the case with regard to two of them; and, if the Nazarine Gospel be supposed to have been authentic, St. Matthew will be found to have acted in the same manner; a circumstance which, perhaps, might reasonably be expected.

Farther, St. Luke hath given a clear, consistent, and natural account of the birth of Jesus, and of all the events which followed it, till Joseph and Mary carried him home to Nazareth. But this whole account is totally different from that which is found in the first chapters of St. Matthew. There is not the most distant hint in St. Luke of the appearance of a star in the East; of the visit of the magi to Bethlehem; of the flight into Egypt; or of the slaughter of the infants. In short, the account given by St. Luke, and that which appears in these chapters, agree in no one circumstance, but in Christ's being born at Bethlehem of a virgin, and in his dwelling at Nazareth. It is very difficult to conceive that the person who so particularly relates the appearance of angels to shepherds in the field, to declare the birth of Jesus, should yet be entirely silent about another appearance of a much more public nature; a star in the heavens, which announced the same interesting event to people in distant countries. Nor is it likely that a writer, whose express purpose it was to record the wonderful circumstances that attended the introduction of the Messiah into the world, should omit the other extraordinary incidents which are found in the two first chapters of St. Matthew; if he was acquainted with those incidents, and knew them to be true. What is still more, the account given by St. Luke will not admit of the various transactions described in these chapters, as will be shewn in the next section, when I come to consider the difficulties we meet with in them. All that I would observe farther in this place is, that the absolute silence of St. Luke, respecting the many remarkable events supposed to be related by St. Matthew, yields a strong negative argument against the authenticity of these two chapters.

In the ninth section the author observes, that when a person carefully attends to the contents of these chapters, he cannot but perceive something peculiar in both the sentiments and language, something different from what we meet with in other parts of the New Testament: for instance, God's warning Joseph, *in a dream*, to fly into Egypt, seems to have an Eastern air; and the phrase *κατ' ορα*, by which *that thought*

is expressed, is used no where in the New Testament, nor, indeed, in the Old, but in these chapters; and here we find it five times.

‘ Again, says he, the appearance of a star in the East, directing the wise men to the new-born Messiah in Judea, has more the air of an eastern invention, than of a real history: to which may be added, that it will not be easy to reconcile the fact to the known laws of astronomy. Commentators are aware of the difficulty arising from this circumstance; and, therefore, at one time, it is a real star; at another, it is only a meteor. But how can it be said that a star, or, indeed, a meteor, pointed to a street, much less, to one particular house? Besides, how could these wise men know what this appearance signified, unless they were inspired?’

‘ Again, chap. ii. ver. 3. mentions a circumstance scarcely credible. “When Herod the king had heard these things, he was troubled, and *all Jerusalem* with him.” It is natural enough to suppose that Herod would be troubled, when he was informed that the Messiah was born, but that *all Jerusalem* should be troubled on that account is not easy to believe. Was it possible that the Jews should be terrified at an event which they had so long and so earnestly desired? Could they be grieved, or troubled, to hear that the long-expected Messiah, the consolation of Israel, was born? The turn of the sentence plainly shews, that Herod, and *all Jerusalem*, felt the same emotions, when they understood the occasion of the magi’s visit. Granting, therefore, that *ταρασσω* may sometimes signify to astonish, &c. yet it cannot have that meaning in this place, because Herod was evidently terrified, or distressed. The word rendered, *troubled*, is used in the same form by St. Luke i. 12. and St. John xiii. 21. and means, in each, either fear or sorrow; which, indeed, seems to be its signification, wherever it is used in the New Testament.

‘ Another peculiarity in these chapters is the behaviour of the magi to the child Jesus: “they fell down and worshipped him,” ch. ii. 11. St. Luke, though he relates different visits which were paid to Jesus, mentions nothing of any act of homage offered to him. Thus he tells us simply that the shepherds came and saw him: that Simeon came *by the Spirit* into the temple, took the child in his arms, and blessed God; and that Anna the prophetess gave thanks, also, unto the Lord: but neither of them worshipped the child. This behaviour of the magi, if it be a fact, implies, that they knew more of Jesus than they who came *by the Spirit*, to see him, and who were waiting for the consolation of Israel. See Luke ii. 10. The verb *προσκυνω*, it is granted, does sometimes signify the honour which we pay to men. See Matth. xviii. 26. Mark xv. 19. and Rev. iii. 9. which are the only places where it is unquestionably used in that sense in the New Testament. However, it seems in this passage to signify divine honor, and is so translated in several modern versions.’

The author then examines the genealogy of our Saviour as it is given by St. Matthew, and shews, that it is attended with inexplicable difficulties. The speech of Herod to the wise men, *Go, and search*, &c. is not, he says, at all consistent with his known disposition and conduct. So suspicious and artful a prince, might have found a more certain and expeditious method

thod of removing his apprehensions. There are, he thinks, in these chapters, several prophecies, said to be fulfilled, which cannot easily be made to correspond with the events by which they are declared to be accomplished. He adds :

‘ The slaughter of the infants at Bethlehem, though so remarkable a fact, is not mentioned by any writer but by the supposed St. Matthew, in this second chapter, and by those who quote from him. Josephus takes no notice of it, though he is very particular in relating the transactions of that time, and is supposed to have been a great enemy to Herod, because he seems ever ready to mention all his acts of cruelty.

‘ It is, indeed, hardly credible that he would have been silent about so barbarous and cruel an action, if Herod was really guilty of it; and it is not probable that he could have been ignorant of such an extraordinary and atrocious event.

‘ Some writers have thought that Macrobius, in his *Saturn. lib. ii. chap. 4.* alluded to this transaction, when, among other jests of the Roman emperor Augustus, he relates this: “ It is better to be Herod’s hog than his son.” It is not, however, likely that the emperor alluded to the slaughter of the infants at Bethlehem, but to the cruelty of Herod in putting his own children to death. It is well known that Herod caused three of his sons to be executed, and, therefore, it is most natural to think that Augustus referred to his barbarous conduct towards his own family.

‘ The learned and judicious Dr. Lardner lays very little stress upon this testimony of Macrobius; and the manner in which Dr. Doddridge mentions it, shews that he did not look upon it as of much weight. His words, in a parenthesis, are: “ Not to insist upon the argument from Macrobius, &c. that the emperor Augustus had heard of it at Rome.” Besides, Macrobius is too late an evidence to be depended upon in an affair of this nature; for he flourished in the latter end of the fourth century, and was one of the chamberlains to the emperor Theodosius. The truth seems to be this: Macrobius found this saying of Augustus somewhere recorded*, and imagined that it alluded to the slaughter at Bethlehem, which was in his day admitted by the Christians: whereas, indeed, what Augustus spoke was occasioned by the death of Antipater, or rather of Alexander and Aristobulus, the sons of Herod.—

‘ St. Luke has given us a concise and clear account of the birth of Christ, and of some other transactions that followed, but not the most distant hint of several things mentioned in these chapters. He tells us that Jesus was born at Bethlehem; that when eight days were accomplished he was circumcised; that when the days of Mary’s purification were over, that is, at the end of forty days, he was brought to Jerusalem, and presented to the Lord; and that, when his parents had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. From hence it is evident that the flight into Egypt could not be from Bethlehem. If ever it took place, it must have been from Nazareth; the intermediate time, between the birth of Jesus and his going to Nazareth, being fully accounted for by St. Luke.

‘ The flight from Bethlehem was therefore impracticable; and from Nazareth it was altogether unnecessary, because the slaughter of the infants did not extend so far.—

* Sixt. Sinensis. *Bibl. l. vii. c. 2.* says, that it was mentioned by Dion Cassius. See *Crit. Rev. Vol. XXIII. p. 97.*

‘ St. Luke’s account, which confines the stay of Joseph and Mary at Bethlehem to within forty days after the birth of Christ; throws, likewise, a fresh difficulty upon the history of the magi. It is evident, from the relation of the affair, as we have it in the present copies of St. Matthew, that the visit of these wise men was made at Bethlehem: but at what time was it made? Not, certainly, in the first forty days succeeding the birth of our Lord, because Herod’s order, which was regulated by the information he had received from the magi, included the slaughter of all the children who were under two years old, or, at least, had entered into the second year of their age. Now we cannot suppose that Herod could be very long before he knew that the wise men had departed into their own country, without returning to Jerusalem. As Bethlehem lay so near to Jerusalem, this was a fact which he must have been acquainted with in a few days after it happened. The visit, therefore, of the magi, must have been paid at a time, when, according to St. Luke, the child Jesus was not at Bethlehem.

‘ Whoever impartially reflects upon all these things, will be ready to suspect, that chapters containing so many inexplicable difficulties, cannot be the work of an apostle.

‘ Upon the whole, I apprehend, that the strongest evidences which can, at present, be produced in favour of the two first chapters of St. Matthew, will scarce amount to a full proof of their authenticity.’

The last section contains an attempt to account for the interpolation of these two chapters.—The author imagines, that they might be prefixed by the Greek translator, upon a supposition that a few prophecies cited from the Old Testament might have a considerable effect upon the unbelieving Jews; or, that they might originally be no more than a kind of introduction to the gospel of St. Matthew, drawn up by the translator, without any design of having them considered as part of the text. Upon the whole, he is of opinion, that to pronounce those chapters to be absolutely spurious, would be wrong; because they have, for many centuries been reckoned a part of the sacred canon; and to receive them without hesitation would be equally wrong, because their authority was questioned in very early times. In short, he says, they should be placed in the same list with other controverted parts of the New Testament, and ought not to be produced as evidence in any point of doctrine, not supported by unquestionable parts of Scripture.

Though we have a respect for the learning and ingenuity of this author*; and really think, that his arguments deserve a serious consideration; yet when we see the sacred canon thus gradually diminished by adventurous critics, we are reminded of the man in the fable, who was reduced to baldness by the capriciousness of two impertinent women, one of which plucked off his grey hairs, and the other his brown, till they had not left him one upon his head.

* Author likewise of a Critical Dissertation on Isaiah, ch. vii.

IX. *The History of the Theatres of London, from the Year 1750 to the present Time. With occasional Notes and Anecdotes.* By Mr. Victor. 8vo. 3s. Becket.

THE two preceding volumes of this work abounded with theatrical intelligence, and entertaining anecdotes*, forming a natural supplement to Mr. Cibber's Historical View of the Stage, in his Apology for his own Life. During the period which is the subject of the present volume, few incidents have happened, or characters appeared on the theatres, to furnish much matter for narration. It is therefore chiefly a register of the dramatic pieces which have been performed within the last ten years; though wherever any anecdote could be introduced, Mr. Victor has given it a place. The following, of Mr. Quin, he informs us, was lately sent him, attested by two worthy gentlemen, to whom that great actor related it some time before his death.

‘ His mother was a reputed widow, who had been married to a person in the mercantile way, and who left her in Ireland to pursue some traffick, or particular business in the West-Indies—He had been absent from her near seven years, without having received any letter, or the least information about him. He was given out to be dead, which report was universally credited; she went into mourning for him; and some time after a gentleman whose name was Quin, who had an estate of a thousand pounds a-year, paid his addresses to her, and married her.—She bore him a son—and no couple appeared more happy—but in the midst of their happiness—the first husband returned—claimed his wife—and had her. Mr. Quin retired with his son—and at his death left him his estate—but the heir at law, hearing the story of our hero—soon recovered the estate, and left young Quin to shift for himself, in what manner his wit and genius would suggest to him;—he soon took to the stage, where he got both fame and fortune, and counterbalanced by his talents, the untoward accidents of his birth.’

The institution of the Jubilee at Stratford upon Avon, in honour of the immortal Shakespeare, is the most remarkable occurrence in this history. We shall present our readers with the story of the mulberry-tree, which has been held in so great veneration.

‘ A certain clergyman had purchased some property in and about this town, and with it the house which was Shakespeare’s—in the garden of this house there was a remarkable mulberry-tree, which the inhabitants looked upon with veneration, as it was planted by Shakespeare’s own hand.—The gentleman to whom the house and garden belonged, finding that the tree overshadowed too much of the house, and made it damp, not having the fear of his neighbours before his eyes, or the love of Shakespeare in his heart! one unlucky night most sacrilegiously cut it down! the alarm of this

* See Critical Review, Vol. XI. p. 213.

horrid deed soon spread through the town!—not the going out of the Vestal fire at old Rome, or the stealing away the Palladium from old Troy, could more have astonished Romans and Trojans, than this horrid deed did the men, women, and children of old Stratford! After the first moments of astonishment were over, a general fury seized them all, and vengeance was the word!—They gathered together, surrounded the house—reviewed with tears the fallen tree, and vowed to sacrifice the offender, to the immortal memory of the planter! In short, such a spirit was on foot, that the clergyman, after consulting with his friends, and skulking from place to place, was persuaded to quit the town, where he never would have been permitted to abide in peace—and where all the inhabitants have most religiously resolved never to suffer any one of the same name to dwell amongst them.

‘The mulberry-tree was instantly bought up, and the purchaser, who was a carpenter, retailed and cut out the branches of it into various relicks, of stand-dishes, tea-chests, inkhorns, tobacco-stoppers, &c. &c. &c.—The corporation of Stratford secured some of the best part of it:—and among other fancies which this sacred tree gave rise to, the most remarkable was the letter, written by their steward to Mr. Garrick, that began to lay the foundation of the celebrated Shakespeare Jubilee.’

The account of the absurd apprehensions of the meaner people of Stratford at the preparations for that solemnity, might almost be thought incredible, were it not sufficiently authenticated.

‘I cannot quit this subject without observing, the scandalous behaviour of the very low people of the town of Stratford, in regard to their avarice, and shameful extortions; as well as their absurd notions relating to the Jubilee. They were, in general, much dissatisfied, and greatly afraid of mischief—they had not the least comprehension of *what*, or about *whom* such preparations were making.—They looked upon Mr. Garrick as a magician, who could, and would raise the devil! And, instead of being delighted with the approaching festival, many of them kept at home, and were afraid to stir abroad.—They were confirmed in their absurdities by the black looks and secret operations of those who were employed in making the fireworks—and looked on the heavy rains that fell during the Jubilee, as a mark of heaven’s anger. In short, their desire to get money, and their terrors lest they should deal with the devil, occasioned great mirth to many of the neighbours, and gentlemen who delight in humour and pleasantry.

The author of the Jubilee (as it was acted at the Theatre-Royal in Drury-Lane) has opened his Farce with a scene that ridicules (without the least exaggeration) the unaccountable notions, and absurd apprehensions of the lower people of Stratford.—It seems as if Providence had created Shakespeare to shew what wonders the intellectual powers of man might perform! and by having bestowed so much upon one of that town, was resolved to take away all ideas from three fourths of the rest of the inhabitants.’

This volume contains a list of above a hundred and twenty new dramatic productions, which have been performed in London within these ten years.

X. *Interesting Historical Events, relative to the Provinces of Bengal, and the Empire of Indostan. With a seasonable Hint and Persuasive to the honorable the Court of Directors of the East-India Company. As also the Mythology and Cosmogony, Fasts, and Festivals of the Gēhisss, Followers of the Shastah. And A Dissertation on the Metempsychosis, commonly, though erroneously, called the Pythagorean Doctrine. By J. Z. Holwell, Esq. Part III. 8vo. 3s. 6d. sewed. Becket and De Hondt.*

OF the first and second parts of Mr. Holwell's *Interesting Historical Events*, &c. we have formerly given an account*, and we must now suffer the mortification of attending him thro' the last article of the title-page; his whimsical Dissertation on the Metempsychosis, or the transmigration of souls. The evidence upon which this author builds that wild hypothesis, is, the Shastah, a manuscript which fell into his hands in the Gentoo nation, and which, without any rational argument in favour of its authenticity, he scruples not to extol, as of superior authority to the Scriptures themselves. In the review of a former part of this work, we intimated, that this same Shastah, this more than Sybilline oracle of Mr. Holwell, was, in all probability, a rhapsody, collected by some zealous Asiatic or European, from the Egyptian, Greek, and Roman writings, and imposed upon the Gentoos, who, by all accounts, are the most credulous set of mortals in the world. It is certain, that from the twelfth to the fifteenth century, there was a great intercourse between the Arabs, Armenians, Jews, and other nations, half Christians, half Heathens, and those East-Indian Gentoos; and Mr. Holwell has not produced one argument to prove his Shastah of more ancient origin. In short, the credit of this same Chartah Bhade Shastah, of Bruma, Bamma, Burma, Brumma, Birma, Bramah, or the Lord knows who, rests upon no other authority than the implicit veneration of the illiterate and credulous Gentoos, and the eminently *discerning* Mr. Holwell. To our opinion of the time of its fabrication, we may add what we formerly remarked, that the Gentoo religion is evidently a compound of Manicheism, vitiated Christianity, pagan idolatry, superstitious rites, and unintelligible jargon.

The grand principle of this Gentoo system of faith, is, that the souls of mankind are the fallen angels, which have been condemned to transmigrate into corporeal forms, for punishment and purification. But we shall present our readers with the enumeration of all the general heads that are treated of in this essay.

* See Critical Review, Vol. XX. p. 145, and Vol. XXII. p. 340.

‘ First General Head.

‘ The existence of angelic beings.—Their rebellion, or fall.—Their expulsion from the heavenly regions.—Their punishments.

‘ Second General Head.

‘ The universe *formed* by God, for the residence, sustenance, and imprisonment of the apostate angels.

‘ Third General Head.

‘ Mortal organized bodies formed for their more immediate, or closer confinement.—Their transmigrations through those mortal forms.—Those transmigrations : their state of purgation as well as punishment —The human form their chief state of trial and probation.

‘ Fourth General Head.

‘ Liberty given to the apostate angels to pervade the universe.—Permission given to the faithful angelic beings to counteract them.

‘ Fifth General Head.

‘ The seven regions of purification, wherein the fallen angels cease from their mortal transmigrations.—The dissolution of the universe, or material worlds.’

The doctrine of the Trinity, as delivered in the Athanasian Creed, not being countenanced by the Shaftah, the author declaims against it with great vehemence ; and he appears so positive in the opinion of that creed being the contrivance of Satan, we could almost be induced to imagine, that the soul which animates the corporeal form of Mr. Holwell, was formerly one of the potentates who were admitted into the councils of the Pandæmonium.

‘ The other various contradictions, says he, and evil tendency of the Creed now under consideration (first established by persecution, fire, and sword), are so obvious they call for no further comment ; its origin only wants to be accounted for, which is no very difficult task. Satan finding his kingdom on earth must fall, and come to an end, if the pure doctrines of the gospel obtained universally, had no means left to guard against, and prevent a catastrophe so fatal to his power, but exerting his influence to vitiate its pure stream at the fountain head ; in order to this he most effectually attached himself and his emissaries to the primitive Christian disputants, and the reverend saints and fathers of the church, as they are called : these he well knew had not thoroughly shook off from their hearts the impressions of the Grecian and Roman mythology and polytheism ; on this knowledge he founded his hopes, and by the event showed he was no bad politician, for his success was answerable to the most sanguine wishes of his bad soul, and he soon had the malicious joy of beholding *three gods* start up in the Christian system, in violation of the doctrine of their divine Leader, who had so often preached to his followers there was but One.’

It is pleasant to behold the inconsistency of this author in support of his whimsical hypothesis. The history of the Fall of Man, in the Book of Genesis, if admitted to be genuine, would entirely overturn the doctrine he maintains of a pre-existent lapse, and therefore to obviate that argument, he in-

sists

sists that the account of the fall of man, as delivered by Moses, is only to be considered as *typical* of the *angelic fall*. This same author, however, who implicitly arrogates the privilege of interpreting a passage of Scripture into a metaphorical sense, when suitable to his purpose, can as boldly reverse the practice when conducive to the same end. Of this we have a notable instance in his explanation of a passage in the Psalms, where he would persuade us, that David is plainly preaching the doctrine of the Shaftah.

‘ And here, candid reader, suffer us, from the feelings of a general philanthropy that warms our bosom, to congratulate our fellow-creatures upon the restoration and recovery of this great, this essential, this divine truth, so long-lost to our remembrance. A *primitive truth*, which enlightens mankind with the knowledge of their *real state*, the true relation in which they stand towards their God and Creator, and the relative duties which they owe to the species in general, from all which they have deeply and dangerously swerved for a series of ages past, from ignorance of their *original dignity*, *original sin*, and the nature and terms of their earthly sojourn : to that ignorance alone (and to the ready bent of the human soul to evil in consequence of it) must be ascribed the small efficacy which the preaching and doctrines of Christ has had upon the world ; the seed was good, but sown in unprofitable ground, and although it was not possible to inculcate the necessary doctrines of *the love of God*, and of our neighbor *as ourselves*, in stronger terms than Christ enforced those duties ; yet men still persevere in plundering, oppressing, persecuting, and butchering one another without mercy, in open violation of all that is good or holy. The truth is, *man knew not himself*, nor the relation he stood in to his God and neighbor, although, had he diligently searched the Scriptures, he would therein have found full satisfaction in both, either expressly, or by plain and direct implication. David seems to have been very clear in his conceptions touching his own pre-existent state, as well as that of his Israelites, when he pathetically addresses his God in these words of his xcth psalm, “ Lord, thou hast been *our* refuge, from one generation to another, *before the mountains were brought forth, or even the earth and the world were made.*” Now, as all mankind are unanimous in opinion, that there was no creation of beings prior to the creation of the *earth and world* (or the universe) but that of the angels, so it is plain he could allude to no other ; the inference is obvious.’—

Certainly *obvious*, Mr. Holwell ! and no less obvious, according to your interpretation, that successive *generations* must have existed before the creation of mortal beings ! which leads us to a still farther obvious inference concerning the nature of spirits, that we never so much as dreamt of before.

From the Shaftah, the author flies to the speech of Hamlet in Shakespeare, for evidence of the angelic origin of mankind.

“ What a work is man ! how noble in nature ! how infinite in faculty ! in form and moving how expressive and admirable ! in act

like an angel ! in comprehension like a God !" — Now say, reader, can such a being be aught less than angel ? Surely no. — Angel he must be, and an apostate one, or we pronounce he is — nothing.

Another *obvious* inference ! But, proceeds he,

' Indeed there are many movements and emotions of the human soul, that are utterly inexplicable but upon this hypothesis, as, sudden and instantaneous violent love, friendship, antipathy, dislike, hatred, &c. *at first sight* ; which can only spring from a sympathetic sensation of the spirit's prior knowledge or intimacy in their angelic pre-existent state.'

We are so strangely bandied about by this author, between Christian and Gentoo evidence in support of his hypothesis, that we now find ourselves at the grand foundation of the system, the text of the *sacred Shastah*, which we shall extract for the gratification of our readers.

" And the Eternal One spake again unto *Bishnoo*, and said, I will form mortal bodies for each of the delinquent *debtah* (or angels), which shall for a space be their prison and habitation, in the confines of which they shall be subject to natural evils, in proportion to the degree of their original guilt. — The bodies which I shall prepare for the reception of the rebellious *debtah*, shall be subject to change, decay, death, and renewal, from the principles wherewith I shall form them ; and through these mortal bodies shall the delinquent *debtah* undergo alternately eighty-seven transmigrations, subject more or less to the consequences of natural and moral evils, in a just proportion to the degree of original guilt, and [as their actions through those successive forms shall correspond with the limited powers which I shall annex to each ; — and this shall be their state of *punishment and purgation*. — And it shall be — that (after passing the eighty-eight transmigrations) the delinquent *debtah*, from my more abundant favor, shall animate the form of *murd* (man) — and *in this form*, I will *enlarge their intellectual powers*, even as when I *first made them free* ; — and this shall be their chief state of TRIAL and PROBATION."

As a natural consequence of the doctrine of transmigration, Mr. Holwell affects to inveigh with great warmth against the practice of killing animals for food ; but when we find from the passage we are just now to cite, that he really considers the abstinence of mankind from the flesh of their own species as *great self-denial*, we cannot help thinking that never an Israelite of them all had a greater relish for the flesh-pots of Egypt than this same honest Pythagorean secretly entertains.

' Let us not, however, in our abundant zeal for the brute creation, be wanting in our due applause to the amazing and unaccountable moderation and forbearance of man, in that he has not in Europe yet arrived, to what most certainly must be the highest perfection of good eating, *the flesh of his own species* ; which, from the nature of its regimen, and the repletion of animal salts and juices, must yield a much more exalted flavor, and higher enjoyment, than any other kind of brutal flesh can possibly afford. — Swift, of ever witty and sarcastic memory, was ludicrous on this sub-

subject; but we are quite serious, and think man's abstinence from this *supreme indulgence* the more to be honored, and the more wonderful, as he is not without precedents for the practice, on the authentic records of America, and other savage nations; besides—his virtue shines brighter in this *great self-denial*, when he may with propriety urge very cogent *political* reasons, that would fully justify his transplanting that *luscious delicacy* and fashion into Europe, to wit, the increasing scarcity and high price of all animal food, both which evils would be effectually and speedily averted from us, by the project of killing and eating the consumers; from which practice, the too great population of the human species would also be prevented.

This essay partakes of the same heterogeneous mixture with the motley religion of which it treats. It is composed of *membra undique discerpta*, and in the conclusion Mr. Holwell has evidently had an eye to the *Annus Mirabilis* of Dr. Swift. His remarks on the changes which will take place with the learned professions, on the promulgation of the *pure doctrine of the Metempsychosis*, are nothing else than ridiculous imitations of some of the passages in that performance. We shall lay before our readers the last part of the author's rant, on the subject of his great approaching epoch.

‘ Respecting the Butchers, who merit a paragraph to themselves, as being a tribe for whom we find ourselves more deeply concerned than for all the rest put together, because *humanity* and *tender feelings* being their peculiar characteristic, what must they not endure, at finding themselves under the fatal necessity of daily, nay hourly, shedding torrents of innocent blood, to gratify the unnatural appetites of man?—We solemnly protest, that we think there are no species of mankind more the objects of commiseration?—we have known many of the most conscientious among them deeply and piously lament, that ever the trade of killing and butchering the animal creation was transferred from the priesthood, by whom it was first set up.—But we trust the time is not far distant, when we shall be able to felicitate their being relieved from their *sanguinary task*, for which we are most sensible they entertain a well rooted and righteous aversion:—when that happy day arrives, we warmly recommend to them to *turn bakers*, for which *craft* an increase of professors will be much wanted; and, to atone in some degree for the deluges of innocent blood they have spilt, we earnestly intreat that they will put a stop—to the *adulteration of bread*, that necessary staff of life.—In recompence for the present difficulties and inconveniencies which every one of these tribes will be liable to at their first setting off from their old track, we will start one suggestion of comfort, which will be applicable to them all, and to all mankind;—whatsoever property they may be possessed of when our general system commences, it will be preserved to them for the noble purposes of support for themselves and families, and to distribute in acts of charity and benevolence to their poor neighbors: for now they will no longer be under the temptation, nor be stimulated to any desire of gormandizing and guzzling their substance away in what is too commonly, but erroneously, termed *good living* and *good fellowship*; terms vague and unmeaning, as we hourly see them the source of the deepest miseries to multitudes of individuals, whom

we behold reduced from opulence to penury and want by this mode of *evil living* and *evil fellowship*?

After the specimens we have given of this production, it is almost superfluous to add, that it contains a system of religious doctrines, so extravagant and chimerical, as can be imposed only upon a people who are sunk in the grossest ignorance and credulity. We can pardon the uncultivated Gentoos for their blind veneration of the Shaftah; but the weakness of a cotemporary British author, who maintains the authenticity of that spurious code of revelation, admits of no apology. We regard this work with the sentiments of pity, due to the speculative errors of deluded superstition.

EXI. *The Law of Costs*. By Joseph Sayer, *Serjeant at Law*.
8vo. 4s. 6d. Uriel.

COSTS, as this learned author justly observes, is a very considerable object in every cause; and in many the principal one. We ourselves, in the course of our practice, have often known the costs of trying the right to a broken egg-shell, amount to forty or fifty guineas. Why should the old story of the Norfolk groat be revived, the possession of which was so ingeniously, elaborately, and pertinaciously disputed by the gentlemen of that circuit, to the immortal honour of their genius be it spoken, that the cost of the litigation amounted to the whole purchase-money of two of the best estates in that county? The reader will readily conclude, that we do not mean those of the lawyers, but those of the plaintiff and defendant, who were obliged to sell their whole estates to maintain the contest.

In most cases, a man may be ruined by gaining his costs of suit; which are not those which he has really been at, in seeing solicitors, counsel, &c. &c. but such as are taxed by the prothonotary of the court, according to a settled rule and proportion. The danger therefore being so great whether you either pay or receive costs, certainly the learned serjeant infers very properly, that no man can discharge his duty in such a manner, as a conscientious man would wish, unless he has an accurate knowledge of the law relating to costs.

A very complete and accurate knowledge of this subject, we will venture to say any practitioner may acquire by the perusal of this treatise, which, if there was occasion for it, we would strenuously recommend to them, but its great success in some measure precludes us from that pleasing office.

The general plan and disposition of the whole, seems judicious. 'All the chapters, (as is observed in the preface) are, as far as the nature of the subjects would admit, so ranged, that the matter of the preceding *ones* is introductory to that of the succeeding *ones*, and that what is contained in the succeeding *ones*, does illustrate and confirm what is contained in the preceding *ones* *.' We take the liberty just to hint, with all respect to the learned author, whether his next edition may not be rendered more complete, by inserting a number of marginal references, from one chapter to another, for the use of those who may occasionally want to have recourse to his treatise upon particular points.

The first statute which gave costs is that of Marlebridge; but as that gave them in only one particular case, the statute of Gloucester provides, that in certain cases wherein damages are given by this statute of Gloucester, the demandant, or plaintiff may recover the costs of his writ. The construction upon which has been, that he shall recover not only the costs of the writ, but all other expences of carrying on the suit, and that in all cases wherein damages were recoverable before the making of this statute, and in every case wherein damages are given, by par. I. of this statute. This grant of costs to the plaintiff, though entirely agreeable to justice in itself, occasioning an infinite number of trifling suits, by the remedial law of the 43d Eliz. it was enacted, that if any personal action, not being for any interest of lands, nor for battery, it shall appear to the judges, and be signified by the justices before whom it is tried, that the debt or damages do not amount to the sum of forty shillings, that the plaintiff shall not recover more costs than damages. After explaining the meaning and intention of these two statutes, the learned author proceeds, in his third chapter, to shew in what cases the right of a plaintiff, under the statute to costs, is restrained by that of the 21 Jac. I. which enacts, that in actions for slander, if the jury do assess the damages under forty shillings, then the plaintiff shall recover only so much costs, as the damages so given, or assessed, amount to, without any farther encrease of the same. Such costs are called costs *de incremento*. It appears by Salk. 207, that it was unanimously agreed by the judges of the King's Bench and Common Pleas, that the judges of the

* We do hereby certify, that the monosyllable *ones* has fallen under our displeasure, for its impertinent and frequent intrusions of late into the place of every other word in the Dictionary; and we do hereby give it as our opinion, that a good action of Ejectment, or Trespass *quare clausum fregit*, lies against the said monosyllable, in behalf of the Corporation of Bayley's Dictionary.

courts are restrained by this statute from giving costs *de inerte-mento*, in an action for slander, where the damages found are under forty shillings, but that the jury may assess costs for ten pounds, though they have found only ten pence damages. In good truth, an act of parliament is like a bear's cub, shapeless, clumsy, and unmeaning, till the learned of the law, take it in their hands, bring it into form, and teach it divers and sundry tricks, which its parent, the parliament, never would have thought it capable of performing. Nothing seems plainer than the words of this statute declare, that no man shall recover, or receive, in an action of slander, more costs than damages. There is no distinction made by whom the said costs are to be found or assessed. No more power is given to the jury than to the judges.

The author pursuing his plan, takes notice in what cases the right of a plaintiff to costs is restrained by the statute 22 Car. II. which enacts, that in all actions of trespass, assault and battery, and other personal actions, wherein the judge shall not certify that an assault and battery was sufficiently proved, or that the title of the land mentioned in the declaration was chiefly in question, the plaintiff, if the jury found the damages under forty shillings, shall not obtain more costs than damages. It appears most reasonable to suppose, that this statute was made to supply the deficiency in the statute of Eliz. for it seems the judges, arguing from the hardship it would be to the plaintiffs and their counsel, if they were prevented from recovering their full costs by their making the certificate mentioned in the 43d Eliz. had found out, that the intention of the parliament was, that the judges should not make the certificate, which, to common understandings, the act plainly by inference directs them to make, and on account of which certificate that statute of Eliz. was made, or upon no account, and for no purpose at all. It has even been said so late as the 12 Geo. I. (see Gilb. Eq. Rep. v. 196) that no precedent is to be found of a certificate having been granted under the 43d Eliz. the judges having, not once in above a century, found a litigious prosecution, nor having once executed that authority which the parliament had trusted to their discretion, in order to discourage and curb such prosecutors; what else can be inferred from the words of this statute of Car. II. (*other personal actions*) but that the parliament meant, that wherever the judge did not grant a certificate that the damages amounted to forty shillings, in such case, the plaintiff should recover no more costs than damages? Yet the construction of the courts upon this statute has been, that it does not extend to any action, except an action of Trespass *quare clau-*

clausum fregit, and an action of assault and battery. The difficulty of reconciling this construction to common sense, has occasioned a great number of doubts and determinations upon this statute of Car. II. a great number of which the learned serjeant has taken notice of, and amongst them has reported a modern case of the 26th of the late king, in which the plaintiff declared in one count for an assault and battery, and in another count for an assault and battery, and throwing him down upon the ground which was covered with water, and thereby wetting his cloaths. Damages were found under forty shillings. The question was, whether, as the judge had not certified, he was entitled upon the second count to full costs. See C. J. The wetting of the cloaths is, in this case, charged as a consequence of the battery, and cannot be so separated therefrom as to make it a distinct indictment. Dennison J. The damage to the cloaths is charged in this case to be consequential, for the word *thereby*, means the same as *per quod*. If it had been charged, that water was thrown upon the plaintiff's cloaths, and that thereby his cloaths were spoiled, he would have been entitled to full costs.—If, therefore, gentle reader, you are thrown down into a river, or a puddle of water, and your cloaths spoiled by the muddy water, be sure you do not tell the truth, that you was thrown into the Thames, but that the Thames was thrown on you.

The fifth chapter shows in what cases the restraint put upon the right of a plaintiff to costs, by the 22d Car. II. is taken off by 4 & 5 W. and M. c. 23, which, after reciting that great mischiefs ensue, by inferior tradesmen, apprentices, and other dissolute persons, who follow hunting, &c. directs, that the plaintiff shall recover his full costs, in all cases, against any such person as shall be convicted of hunting, &c. unless in company with the master of such apprentice duly qualified by law. The judges have been much puzzled to find out the meaning of the words *inferior tradesmen*; it has been held, that a clothier (worth an hundred thousand, perhaps) is an inferior tradesman; but the court of Common Pleas was lately equally divided in their opinion, whether a country surgeon and apothecary was an inferior tradesman. Innumerable doubts and questions have been started upon every one of the game laws. One of them (5 Ann. c. 14.) has false grammar in no less than six places. The country 'squires, who framed those laws, have fairly been too hard for the lawyers at their own weapons, prolixity and unintelligibility. The last statute which the author considers, with regard to the right of a plaintiff, is, that of the 8th and 9th W. III. which, in all actions of Trespass, whereon the judge shall certify that the trespass was wilful and mali-

malicious, the plaintiff shall recover his full costs. It has been mentioned above, that by the construction put upon the 22d Car. II. a judge could not certify in action of trespass *quare clauum fregit*, unless the title to the land was in question. In consequence of which construction, the plaintiff, in such action, could not recover his full costs, unless the damages found were above forty shillings, unless the defendant insisted upon some title to the land, how malicious soever the trespass might be.

The learned serjeant, after having accurately examined the right of the plaintiff to costs, proceeds to shew in what case the defendant is entitled to costs. The expences of the defendant, in the early ages, were so inconsiderable it seems, that neither the institutors of the common law, nor of the statute of Gloucester, thought them worthy of their attention. At length it was supposed, that this immunity from paying the defendant costs, was an encouragement to litigation. There is a book extant, by which it appears, that in the earlier part of the reign of Henry VIII. no less than 340 causes were tried at one assizes for Norfolk and Norwich. This growing evil was crushed by the interposition of the parliament, which, in the 23d year of that reign, enacted, that if a plaintiff be nonsuited, or have verdict against him, in an action of 5 R. II. in debt, or covenant on specialty made to, or contract with, the plaintiff, in due time, if property be alledged in the plaintiff, &c. &c. the defendant shall have costs. Many subsequent acts have extended the defendant's claim to his costs; in all cases, in short it may be said, where the plaintiff would have had costs if the verdict had been in his favour, the defendant shall be allowed his costs, and this upon special as well as general verdicts. It was found, that persons of considerable property, in order to harass others in inferior circumstances, brought actions against them, but in order to avoid paying the defendant's costs, which they would have to do, if the verdict was in favour of the defendant, these petty tyrants would discontinue their action, or manage so as to be nonsuited. By this means, expending ten pounds themselves, they would oblige the defendant to come to the assizes, fully prepared with witnesses, &c. to a great expence. To remedy this grievance, the statute 8 Eliz. 13 Car. II. & 4 Geo. II. were passed, by which, if the plaintiff was nonsuited for want of declaration, or after declaration, discontinue, or be nonsuited, the defendant is entitled to costs. By the 8th and 9th W. III. if judgment be against the plaintiff, or demandant, upon demurrer, in bar, costs are given to the defendant.

We have here endeavoured to convey some general idea of the subject, and manner with which the learned author has treated it. The materials which he has made use of, are marked with the most respectable authorities of the profession of the law. He has inserted a great number of very curious manuscript cases, chiefly of his own collecting. This is the only piece relative to the doctrine of costs, which the practitioner will find at once portable and complete. We hope the profession will be obliged by the same author, with an account of the law of costs in the courts of equity. As an appendix to these treatises of costs, we think a few bills of costs paid in actions upon the case of ejectment, &c. would be very proper. How litigious rogues would be frightened! How much it would oblige the practitioner of that law, one of whose maxims it is, that the law abhors a multitude of litigations. We must do these gentlemen the justice to agree, that the late Mr. Baron Clark was perfectly right when he said, that the lawyers had done all in their power to prevent a multitude of suits, for that they had made them as expensive as possible.

XII. *Elements of the History of France, translated from the Abbé Millot. Confessor in ordinary to the French King. By the Translator of Select Tales from Marmontel, &c. 3 vols. 8vo. 7s. 6d. sewed. Doddsley.*

THE translator of this work informs us, that as the reading of history is now become a part of female education, it has been thought by many, that this abridgement is more proper than any other to be put into the hands of young ladies at school. We entirely coincide in the opinion of its utility for that purpose. As it contains a concise narration of all the memorable events in the French history, it gratifies the curiosity without satiating the reader with the detail of uninteresting circumstances; and on this account, we think it may prove no less useful to that part of our own sex, who are not much disposed, either from convenience or inclination, to attend to the recital of larger works. The account of the reign of Henry I. which is one of the shortest in the history, may serve to give our readers some idea of this performance.

‘ H E N R Y I.

‘ The first business of the queen, after the death of the king, was to renew her intrigues against Henry. Passions, which stifle the sentiments of nature, know no laws. This unnatural mother raised a party for young Robert; whom she made raise the standard of rebellion against the same brother who

who had been his friend. The king, encompassed with perils, flew to the duke of Normandy : with the succours which he received from thence, he dissipated the seditious, forced the queen to sue for peace, forgave generously his brother, and ceded Burgundy to him. Several other expeditions, in the heart of the kingdom, are proofs of his resolution and courage.

* Interest very soon made him forget the obligation he had to the duke of Normandy. Robert the Devil (that was his name) was desirous of making a pilgrimage to the Holy Land ; the fashionable devotion of the times ; which was looked on as the most efficacious penance, and which had led many more Normans to it, as they had drawn from it both profit and glory. Forty of their countrymen, in their return from this pilgrimage in 1003, had saved Salerno, when the Saracens were on the point of overrunning it. Other Normans, more especially the son of Tancred of Hauteville, animated by this exploit, threw himself on Italy, and founded the kingdom of Naples and Sicily. Such inroads became very interesting for Normandy ; besides that it is often a sufficient reason for establishing an extraordinary custom, that it has been begun. The nobility, nevertheless, exerted themselves to dissuade Robert the Devil from so dangerous an enterprize. He had only one natural son, surnamed at first the Bastard, and afterwards the Conqueror. He declared him his successor, assuring him of the protection of the king ; he then made his journey to Jerusalem, and died on his return home. Henry made no scruple of attacking the young William, and, declaring himself for a rebel, armed against him. The French were thrice beaten, and the Norman prince fixed in his dominions ; of which we shall see how worthy he proved.

* The bad health of the king required the precaution of crowning his eldest son Philip : having assembled the bishops, the abbots, and the nobles, he desired them to acknowledge, as his successor, this prince of seven years old, and to take the oath of fidelity to him ; to which they all joyfully consented. As the assembly was held at Reims, the archbishop of that city took advantage of this occasion to strengthen his privileges. He endeavoured (in a long discourse) to prove, that the right of anointing the kings of France, belonged to his see, by the decree of pope Hormisdas, in the time of Clovis ; a chimerical decree, according to the remark of the abby Velly, since it is certain, that the ceremony of anointing was unknown during the first line. In thus tracing things to their source, we find that the greatest part of what are called prerogatives, are founded rather on ancient custom, than

lian on ancient title. Henry died a few years after the coronation. He had married for his second wife, the daughter of the king of Russia. The fear of ecclesiastical quarrels, determined him (with reason) to seek so distant an alliance; as it was forbidden to marry a relation, as far as the seventh degree; which made an infinite number of impediments to marriage, and often rendered those engagements soonest broken, which ought to be most durable.

Under this reign was established, what is commonly called, the Truce of our Lord, in 1041. France was full of castles, where the poorest lords were tyrants; every one pretended to have a right of doing justice with his own hand; which was nothing less than a power of murder and robbery. To remedy this disorder, a law was first made, That, from the Saturday to the Monday, no person, either monk, clerk, artificer, or labourer, should attack his enemy: this was followed by another, which ordained, That from the Wednesday evening, to the Monday morning, in remembrance of the last mysteries of the life of Jesus Christ (for devotion mixed itself even with those atrocious manners) nothing should be taken by force, nor any revenge exacted for an injury. This law was called the Truce of our Lord; which, they said, was inspired by God. What times were these, when there was no safety but on certain days of the week, and when it was permitted to murder and rob on all others!

In the history of the internal affairs of France the abbé Milot appears to have adopted the most authentic information, though where the honour of his country comes in competition with that of England, he is evidently actuated by a natural partiality for the former. We must, however, admit his Elements of the History of France to be an useful abridgement of the subject, and at the same time acknowledge that the translator has done justice to the work.

XIII. *Travels into France and Italy. In a Series of Letters to a Lady.* 2 Vols. 8vo. 5s. sewed. Becket and De Hondt.

SO many authors, of late years, have published their travels into France and Italy, that works of this kind are come to be regarded as a stale commodity among the booksellers. It is impossible that reiterated descriptions of towns, palaces, antiquities, paintings, and other celebrated pieces of art, should long continue to engage the attention, in writings where novelty constitutes the principal source of pleasure. The manners and customs of foreign nations afford a more ample field

to the observation of travellers, but even those are not inexhaustible, and though the account of them may be interwoven with interesting incidents, we soon become sensible of that disgust, which attends the frequent repetition of the same remarks. We cannot say of the Travels before us, that they have in the least degree wearied our attention, in respect to either of the articles abovementioned. They are wrote in letters of moderate length, and generally in a manner as entertaining as the subject will admit. We shall give the following as a specimen.

‘ I have been to pay a visit to the Poor Claires : convents are places I do not much frequent ; but this being composed entirely of English, it was a compliment due to the nuns ; it is of all orders the most rigid, being a reform upon the Benedictines : they do not appear even at a grate ; a wall with iron spikes was between us during the conversation ; their voices are so attenuated by fasting and mortification, they sounded like that of Lungs in the Alchymist, when he says the fire burns blue ; they have a great though mistaken piety ; a lady of the Vavasour family presides with superior merit : wherever the English have convents, they are distinguished even by the French ; but it is a reputation I should never wish them to acquire, as I think they are too valuable in every character of life to quit it. I was present not long since when a beautiful young girl took the habit, but that beauty will soon be faded by the austerities of her life : she performed the ceremony with great chearfulness, when she quitted the habit of the world, the ornaments of which she flings from her with the greatest disdain ; she disappeared for some time, then came into the choir in a white habit and garland of flowers ; the choir is very long, and with the nuns arranged on each side in black, and ill-drest (for they wear their habits nine years) she really looked like something descended from the heavens ; it was impossible to behold this amiable figure without the utmost regret ; for notwithstanding the satisfaction which then appeared in her countenance, I fear she will ere long have other sentiments : but to leave so melancholy a subject, I will relate a chearful event, told to me by a superior of a convent : a young lady was sent to one of these religious houses by her parents, who intended (as is most cruelly and frequently the case) to force her to take the veil ; she having far other views for herself, besought them most humbly and earnestly to release her ; but was only answered by the most cruel threats if she did not comply with their commands : at length, she consented to fix the day ; when amidst the concourse of people, who attended the ceremony, was seen a
young

young gentleman, to whom the intended nun's affections were known to be engaged; nor was there any objection to the marriage, except the other children being not so rich: all the spectators were surprized the gentleman could be present at a ceremony, that was melancholy even to indifferent people who have sentiment; but how great was their astonishment increased, when, upon the lady's approach, instead of the usual ceremony, she declared in the form of marriage, she took that gentleman for her husband; to which he answered in the same terms, agreeable to their engagement: the confusion of the parents being too great to express an immediate disapprobation, the contract, being made in the presence of the bishop, was judged good, and the marriage followed. I should imagine the parents were glad to compromise the affair, for they had intended to commit an action as unlawful, as the lady's marrying without their consent. If upon these occasions a girl has courage, and friends to assist her, in making a protest before she takes the veil, her vow, as being involuntary, is void; but they are in general so frightened, watched, and persuaded, very few can defend themselves. It is thought a parent's power cannot be too extensive, experience will convince that of doing ill cannot be too limited in any person. I am with great esteem, Madam,

Rouen.

Your most obedient, &c.'

To those who would attain the knowledge of the political state of France and Italy, these Letters can be of very little advantage; but they give such a general idea of those countries, as a person may be supposed to acquire in a short tour.

XIV. *Essays and Observations, Physical and Literary; read before the Philosophical Society in Edinburgh, and published by them.* 8vo. Vol. III. 7s. 6d. Cadell.

1. *An Essay on Marle, by Dr. Ainslie.*

THERE is no subject in agriculture of more importance than the minute examination of manures; but it is ever requisite in such examinations not merely to analyze the given body, but also to try experiments on it spread upon different soils, in order to discover the connection between the component parts and the visible effects, that it may be determined in what degree the latter are decided by the former: this was the plan upon which the very ingenious Dr. Home prosecuted his trials in his *Principles of Agriculture and Vegetation*, which would have been decisive, had his experiments been oftener repeated and executed upon a larger scale.

VOL. XXXII. August, 1771.

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Dr.

Dr. Ainslie in the Essay before us gives only an analysis of various marles. As this is contained in more than thirty experiments, it is impossible to follow him regularly through the chain of his trials; we shall therefore content ourselves with giving his general deductions, with such other particulars as demand the greatest attention.

At page 4 he observes: 'Among the subjects of the mineral kingdom some are soluble in water, some not. Of the first, one only, the fossil alkali is possessed of properties similar in any degree to those of marle. For this salt, which is collected principally along the coasts of the Mediterranean sea, effervesces violently with acids, and has been time immemorial in the highest esteem as a manure.'

Page 6. 'Marle contains nothing soluble by water, nor any salt of an alkaline, or any other nature.'

'It is manifest that calcareous earth and clay constitute a substance possessed of the properties of marle, and that a mixture of the same earth and sand, even in equal proportions, is not destitute of the most distinguishing characters of lime stone.'

In sect IX. the author shews that marle does not attract from the air any acid spirit with which it combines into a neutral salt; a common opinion of various writers.

Page 54, the author has an observation which seems not to be just: 'Marles are found to produce the most remarkable effects on light exhausted soils, where they can find little or nothing proper for furthering the nitrous process, or the production of any salt we are yet acquainted with.' This is a mistake: in Norfolk, where the effect of marle is most remarkable, it was much the strongest on the first breaking up the old sheep walks of, perhaps, some centuries standing; and after marlings have not been attended with any effect comparable to the first. An old turf is certainly an object *proper for furthering the nitrous process.*

The reader will not find this Essay perfectly satisfactory in analysing marle. The variations between the different kinds of marle are not distinctly traced in any comparative experiment; and the attempts at such an operation are hardly to be found in this performance.

The experiments which are yet wanting in marle are of a more simple nature than these of Dr. Ainslie. The first object should be to describe the marle; a given quantity should be taken promiscuously from the heap destined for use, and chymically analysed, to find whether it contains such a quantity of calcareous earth as to effervesce with a given acid, to turn syrup of violets green, and particularly to specify the appearance of any saline or oleaginous particles. When the *nature* of the

the manure is clearly ascertained, then spread it in given quantities on spots (not less than a square perch) of clay, loam, sand, chalk, &c. and minute the effects. This trial should be formed with different marles to discover those variations in their composition which are attended by corresponding variations in their effect. These trials might be expensive, but until they are executed we shall not possess decisive knowledge of the nature of marles.

Article II. is a paper *on the advantages of shallow ploughing*, by Mr. George Clark.

Nothing can be of so much service to agriculture, as the thorough and attentive examination of the various modes of culture practised and recommended by different farmers: whatever apparent absurdity there may be in any practice, it should never be attacked singly by reason, or singly by experiment; but the latter called in to overturn false facts, and the other used to set right mistaken deductions. The author of this paper does not produce any experiments to prove the justness of the theory he recommends; but he makes several sensible observations on the practice of some counties which are favourable to his idea of ploughing.

‘It was near Lincolnshire, says he, where it (*shallow ploughing*) first drew my attention, and induced me to measure how deep they went with the plough; which I found, after many accurate trials, seldom exceeded two and a half, and never, that I remember, three inches. The high-lands of this country consist commonly of a light sandy soil, that seems to be formed by the air and rains breaking and crumbling down a bastard lime-stone, that lies in most places only a few inches under the grass.’

Upon this passage we shall only observe that the author speaks of the soil on lime-stone being a *light sandy* one; which is contrary to all experience, and must have been an exception to all general rules, for the soil on lime strata is usually *clayey*; of that we never yet knew an exception.

At page 95 he goes on: ‘The staple in the high grounds of Norfolk is generally a very thin light soil, then a brown oker-coloured sand, mixed with pieces of flint, very dead in its nature, and seems to contain not the least principle of vegetation.’

These are the two capital instances produced by the author; he then gives the reasons offered in defence of the practice, viz. 1. That ploughing deep would bury the good soil, bring up the bad, and damage the crops. 2. Ten cart load of dung or marle, as good with three inches depth as twenty with six inches. 3. That the tillage is performed cheaper. 4. That the

the land is easier cleaned from weeds. 5. Marle, &c. when sunk, easier ploughed up again. 6. Stones easier cleaned. 7. Shallow ploughing brings earlier crops.

Before we make any remarks on this paper, we shall take notice of Article III. containing observations on the preceding, by lord Kaimes.

His lordship allows, that if the facts be as Mr. Clark has stated them, that then they are exceptions to other rules, but without having the least weight in the general point. He replies to the shallow ploughing *in the fens* of Lincolnshire: this is a mistake; Mr. Clark mentions it only *on the uplands* in that county.

On the light soils of Norfolk he allows shallow ploughing to be a matter of necessity.

First, his lordship urges that the depth of ploughing should be regulated by the depth to which the roots of crops shoot.

Second, that the fertility of a soil bears a proportion to the deepness of the staple.

His third remark is so striking that it deserves quoting entire.—‘ I lay great weight upon the following considerations. I am greatly inclined to a theory, that of late years is crept into reputation; viz. that moisture is the pabulum of plants: that the earth serves no other purpose but to be a receptacle for moisture; and that the richest soil is that which furnisheth a due proportion of moisture to its plants. Now let us compare a shallow, and a deep staple with respect to moisture. Where the staple is shallow, the roots which cannot pierce the hard ground below must spread along its surface. In that position they are drenched in water upon every severe shower, and this moisture lies so near the surface that it is immediately sucked in time of drought, and vanishes by evaporation. Thus it is, that the excesses of drought, and of moisture, alternately, are the consequences of a shallow staple. A deep staple possesses the opposite advantages, the moisture lodges below the bulk of the roots, and becomes a reservoir which supplies moisture to the roots above, even during a pretty long drought.’

Fourth. Shallow ploughing will not admit the seed to be laid out the proper depth.

Fifth. Couch-grass, thistles, and weeds, rooting lower than three inches, will not be destroyed.

His lordship then replies to the reasons urged by the advocates for shallow ploughing. 1. To *burying the good soil, and bringing up bad*, he replies; that this is an inconvenience only upon the first ploughing, that successive tillage and manure will make it all a similar mass.

2. To

2. To the proportion between manuring and depth, he denies that ten load will go as far as twenty, unless it be proved that three inches are as good as six, the very point in dispute.

3d and 6th, he admits; viz. that *ploughing is cheaper*, and that *stones are easier cleared*, but remarks their unimportance.

4. He denies absolutely that weeds are easier destroyed.

5. He remarks, that the advantage of ploughing up manures must produce deep ploughing.

6. He observes, that early crops are not advantageous, because weak crops are always the earliest.

Upon the whole, his lordship's answer is very satisfactory, and shews, as far as reason can shew, in matters of agriculture, that deep ploughing is the most advantageous.

We shall not dismiss the subject without remarking that other arguments may be produced on both sides the question, which have no place in these papers—consequently are omissions in them.

The author of the first might have quoted the tillage in the rich Vale of Evesham, where the wheat-crops, we are told, are very great, but the ploughing extremely shallow. Another circumstance, which should not have been forgotten, is the great difference between the fertility of a stratum dunged in the usual manner, but only three inches deep, and that of one dunged in the usual manner but six inches deep. The quality of the first mass most certainly must be far richer than that of the second. Lord Kaime's answer, that deep tillage brings it all successively to the surface is not sufficient, unless his quantity of measure be doubled, which is such an expence, that an account of debtor and creditor must be kept for some years before the point could be decided.

As to the depth of roots regulating that of tillage, it is a vague idea: the roots of wheat penetrate two feet in water or fine mould, but who will therefore determine *that* to be the proper depth to plough?

On the other hand, his lordship's defence of deep ploughing does not, in our humble opinion, set the point in so clear a light as it admits of—and for the following reasons.

1. Mr. Clark's remarks on the Lincolnshire uplands, are less in favour of shallow ploughing than if they had been made in the fens, to which lord Kaimes replies. It is not at all decisive to quote the practice of thin loams on lime-stone, since the farmers on such land *cannot* plough deep.

His lordship makes the same remark on the sands of Norfolk, which appears to be erroneous—all these sands have been marled, and there are scarcely any that have not experienced, once at least, the subsidence of the marle—this is a

sufficient proof that the under statum cannot be a *dead infertile soil*. But the carrot experiments of Mr. Billing of Weasenhams, in Norfolk, presented to the London Society, is another proof: he trench-ploughed his land for that root, and after them had better barley from undunged carrot-land than from dunged turnep-land; which is so utterly inconsistent with Mr. Clark's hypothesis, that it nearly destroys it.

3. The land being easier cleaned from weeds in shallow ploughing, his lordship remarks very justly to be an error; and he might have added that in Norfolk their shallow tillage is, in this respect, pernicious, for notwithstanding their being good husbandmen, yet their land runs so much to couch, that contrary to their inclinations, they are forced to let their clover lie only one year.

4. The advantage of clearing land from stones shou'd never be urged, except in moors or other wastes where they are enormously large, and walls, &c. built of them, because stones should never be carried off land that appears quite spread with them; it receives infinite mischief from their removal.

5. In reply to any instances that may be produced of shallow ploughing being practised on land that yields good crops, such instances are fallacious. Are not such crops owing to other circumstances? General practice is not decisive. Has the same farmer on the same land tried both? May not the fine crops of Norfolk be owing to their fine marle, to their taking few exhausting crops in a course, to their sheep fold, to their turnep-hoeing, to their clover? When so many other causes, so many other excellent practices unite, why should the result be attributed *solely* to an accidental conduct in one part of their tillage? Does not this observation shew that it is not reasoning on general instances that can decide such a point, but comparative experiment alone?

[*To be continued.*]

MONTHLY CATALOGUE.

P O E T R Y.

15. *Penferoso, or the Pensive Philosopher in his Solitudes, a Poem in Six Books.* By the Rev. James Foot. 8vo. 4s. boards. Bathurst.

THIS poem is of the didactic kind. It is in some places argumentative, in others narrative, and in others descriptive. The design of it is to recommend piety, the social virtues, and a love of liberty. The author introduces an imaginary person, whom he calls Penferoso, reflecting in his solitudes upon the state of the moral and natural, the religious and civil world. He represents him moralizing in his rural

re-

retreats, as he takes occasion from thence to embellish his poem with pastoral description, and to relieve the reader with a pleasing view of the beauties of nature.

In the following passage, which may serve as a specimen, the author describes the storming of a city.

' Methinks I see the victims fall in crouds,
Murder by hecatombs, for though from death
They fain would fly, yet met it every-where,
And nought then struck the ear but shouts and groans,
And nought the eye, but carnage foully gor'd,
Neighbours and friends promiscuous stretch'd in death,
Who fell, each pious in defence of each.
The spotless virgin fled the rage of lust,
But in her fears expir'd; or, rudely spoil'd
Of virgin glory fell upon the death
Of the fierce sword oppos'd: here on the point
Of cruel spears were babes in triumph borne,
Who wept themselves to death, or from the love
Of mothers torn, were dash'd upon the stones:
There ruffian hands the hoary beards assail'd
Of aged fires, and fell'd them to the ground
Gash'd by the bloody ax. With shouts is torn
The air, deep-blacken'd in a night of smok,
But gilded here and there with many a flash
From gun explosions, or from burning roofs,
For ev'ry princely dome is wrapp'd in flames,
The seat of ancient state. How chang'd appear'd
The course of things! for them no altar's stand
Could yield secure retreat, whilst holy church
Flow'd with the gush of human blood effus'd;
And holy seats, where erst the faithful pray'd,
Were fill'd with ruffians and their horrid oaths,
Fill'd too with bristling spears high-rais'd, and swords
Bright flaming edg'd with death, 'till groans instead
Of anthems sound, and vice in horrid act
Breaks forth, where virtue once was meetly taught,
Though hid in graves the dead are scarce secure,
And the hoar pride of statues and of busts!
Rudely defac'd, or from their niches pluck'd
By sacrilegious hands, whilst plunder'd fled
The vases sacred held, for ev'ry hand
Was fill'd with spoil, or red with bloody deeds.
How spoil'd were yonder villa's gay retreats,
How stripp'd the garden's pomp! Fell'd, to the ground
Statues and corse lie promiscuous roll'd;
With blood were stain'd the long canals; with balls
Were plow'd the green parterres; the bow'rs o'rthrown
Hideous appear'd, and by the storm of war
The fair creation droop'd of vernal flow'rs.
Sad was exchang'd the song of th' ev'ning bird
For the sword's clash, or burst of murd'rous guns,
The symphony of war; sad was the grain
In field surrounding trodden, as the ear
Just colour'd into gold; and lowing herds
In cruel sport were doom'd to groan in death:

For ev'ry ill is felt, when ruffian bands
Permitted range the world; when discipline
Is held with slacken'd rein, and Fury drives
His turbid car in whirlwind through the land."

Here is a profusion of imagery, but a want of delicacy and taste in the colouring and selection of the objects which are exhibited to view. This, we apprehend, is the principal fault in Mr. Foot's performance, which is not deficient in variety; and the moral tendency of the poem is undoubtedly good.—Several passages are illustrated with philosophical and historical observations.

16. *A Poetical Essay, on the Providence of God. Part II.* By the Rev. W. H. Roberts, Fellow of Eton College. 4to. 1s. Payne.

17. *A Poetical Essay, on the Providence of God. Part III.* By the Rev. W. H. Roberts, Fellow of Eton-College. 4to. 1s. 6d. Payne.

We find no reason for retracting the favourable opinion we have formerly delivered concerning the first part of this Essay. Of the publications at present before us, we do not hesitate to pronounce the last to be the best, though its immediate predecessor has a degree of merit sufficient to exempt it from being read with coldness, and thrown aside after a first perusal.

We could with pleasure indulge ourselves in large extracts, but rather think we behave more justly to its author, by recommending the three parts to our readers as a work of singular merit.

18. *The Debauchee, a Poem, in Six Cantos. With an Elegy on the Death of a Libertine.* By Francis Bacon Lee. 4to. 2s. Cooke.

This poem treats of the progress of a libertine through the stages of initiation, the brothel, violation, seduction, adultery, and the catastrophe, which is fatal. To each of these subjects a distinct canto is allotted. The gradations of profligacy are here painted in natural colours, and the piece, in many parts, possesses poetical merit, particularly the canto of the Initiation. Upon the whole, however, it is rather sentimental than descriptive; and the author has endeavoured more to reclaim by exhortation, than deter from vice by example. In the following couplet the termination of the lines is dissonant.

' But lovely Paris bears away the bays;
Great, tho' condemn'd, and pleasing, tho' disprais'd.'

19. *Water Poetry. A Collection of Verses written at several Public Places, most of them never before printed.* 8vo. 1s. 6d. Pearch.

Though we know not of any such quality in the waters of Bath or Tunbridge, as in the streams of Castalia and Aganippe,

nippe, yet a few of the poems in this collection shew that the Muses sometimes deign to pay a visit to these places of polite resort. We believe, however, that the best of the productions before us have been published before.

20. *The Doctor dissected: or Willy Cadogan in the Kitchen. Addressed to all Invalids, and Readers of a late Dissertation on the Gout, &c. &c. &c. By a Lady.* 4to. 1s. T. Davies.

Dr. Cadogan, we hope, will excuse us, when we own that we have attended to his *dissection* with a degree of pleasure, arising from the humour of his poetical anatomist. We should be glad to eat a mutton chop with them both in the kitchen, as the doctor's method of cookery is entirely to our taste; and what with the gratification of having our dinner *hot and hot*, with the facetiousness of the doctor, and the agreeable raillery of Stella, we promise ourselves a luxurious entertainment. But, as we have neither the gout, rheumatism, nor any other chronic disorder, we flatter ourselves that the Dr. will abate a little of the rigor of his dietetical precepts on that occasion, by indulging us with a chearful glass.

21. *Dido; a Comic Opera. As it is performed at the Theatre-Royal in the Haymarket.* 8vo. 1s. T. Davies.

Our classical readers will not be surprised, if we inform them, that we had scarcely taken this performance into our hands, and surveyed the *Dramatis Personæ*, when we were staggered at the following line from the mouth of Juno:

‘Forbid it the ghost of my grandmother Eve!’

We soon found, however, that the author had been guilty of no impropriety, and that this namesake to the high and mighty goddess was only to be considered as a mere mortal, and the wife of a person whom we may be allowed to call *Master* Jupiter; as Venus is that of a limping blacksmith, named Vulcan; and Neptune the designation of an old fishmonger. It may be questioned, whether a *dung-fork* be a proper accoutrement of the last mentioned worshipful personage, as we imagine it is not used by his brethren at Billingsgate. But this is by no means a *dignus vindice nodus*: for we may readily admit that Mr. Neptune might keep a pad or a cuddy for the purpose of carrying his fish into the country; and then his occasion for such an implement will be obvious. This Opera is founded upon the story of Æneas and Dido, which is humorously travestied.

N O V E L S.

22. *The Tutor; or the History of George Wilson, and Lady Fanny Melfont.* 2 Vols. 12mo. 5s. Vernor.

Mr. George Wilson, at the death of his grandfather (of his parents he knows nothing) finding himself in the possession of

1600l. is advised by his schoolmaster and friend, to whom he was an assistant, to go to London, in order to dissipate a melancholy arising from the injury which too great an application to his studies had done his health, by shifting the scene. In London he renews his acquaintance with a Mr. Vavasor, who had been a tradesman in the town where his master lived, and failed. Vavasor looking on him as a proper person for his purpose, contrives to dupe him out of about 700l. Wilson, soon afterwards, finding the remainder of his fortune insensibly melting away, determines, with his little all, 400l. to go abroad; but before he carries his design into execution, he makes a visit to a Mr. Melcombe, who dissuades him from his intended voyage, and recommends him to be tutor to a young nobleman. As a tutor Mr. Wilson acquits himself extremely well, and appears to advantage in several situations. The rise and progress of his passion for lady Fanny, the sister of his pupil, are very naturally described; and they are happily united, at last, after having been severely tried, and after having behaved in an exemplary manner under their trials.

23. *Cuckoldom Triumphant, or Matrimonial Incontinence vindicated.* 2 vols. 12mo. 5s. sewed. Roson.

We have been charged with reviewing books which we never read. We are certainly ashamed to say that we have read the volumes before us; for among the numbers which have been poured in upon us since the commencement of this prolific, scriblerian, year, they are by much the worst in many respects which we have perused. By these volumes, indeed, replete with bad language, and bad reasoning, crude conceits, and clumsy irony, to say nothing of the indelicacies and indecencies scattered through them with a liberal hand, the public is more than imposed upon—it is insulted,

24. *The Oxonian; or the Adventures of Mr. G. Edmunds, Student of Brazen-Nose College, Oxford.* By a Member of the University. 2 vols. 12mo.

We cannot bring ourselves to believe that these volumes were written by a member of the university of Oxford. If the writer is really a member of it, he certainly, in his literary capacity, deserves expulsion. The perusal of the first page of these volumes gave us no encouragement to imagine that our progress through them would be pleasing: we soon found it, indeed, painful. There is not, in our opinion, throughout the whole performance a strong-marked character, a striking incident, an interesting situation, or an uncommon thought elegantly expressed.

M E D I C A L.

25. *An Essay on the Disorders of People of Fashion.* By Mr. Tissot, D. M. Translated from the French, by Francis Bacon Lee. 8vo, 3s. sewed. Richardson and Urquhart.

We have often had occasion to regret, that the work of translating should be attempted by persons unqualified for the task; but we do not remember to have seen a more striking instance of such a practice than the production before us. It is probable, that Mr. Bacon Lee is unacquainted with medical subjects; but the faults of his version are not such alone as arise from that cause. Many of them are of a more general and unpardonable kind. For our justification in this remark, we shall extract a few passages, where the meaning of the words, printed in Italics, is not reconcilable to common sense.

' This economy of ideas is one of the surest preservatives of health, which in the eye of reason, *almost always the reverse of the faculties of the soul*; on this occasion we may apply those beautiful lines of the epistle to Monsieur Montule:

' Unerring Nature whom true wisdom guides,
For all her children equally provides;
In brutes an instinct limited displays,
And gives them health, denying Reason's rays.'

' If we only use them in thinking deeply, or *strongly agitated*, we shall discover how the passions detriment us.—

' *Nerves continually agitated by humours which are always irritative, by disordering the harmony of the organs, and invigorating the body, murder the mental faculties.*—

' But what is still worse, is its equally affecting the mental faculties: in the uneasy situation which an overloaded stomach occasions, the faculties are clouded, they comprehend badly, and operate indifferently, devoid of retention, incapable of application; they dread and dislike study, the nerves disagreeably affected are incapable of receiving soft impressions; all seems painful, all agitates, the affections grow callous, the soul is shut to virtue, and the heart to tender sensations, *which join with ease, and rapidly breed in the healthy and abstemious child, who is disposed to receive every sentiment which precludes happiness.*'

The style is frequently no less ridiculous than the meaning is unintelligible or absurd. Who, for instance, ever heard of obstructions in the human body being spoken of as fixtures in a house?

' At the commencement of these lodgements or fixtures, the invitation being less general, the disorder seems rather favourable, and the fever abates; but the obstruction soon causes pains more or less acute, sometimes atrocious, the collected
mat-

matter not being complete, or a part thereof repassing into the mass of the blood, again produces a fever to the full as strong, and often attended with more dangerous symptoms than the first, and the patient falls into that state which the most afflicting pains occasion.'

Many expressions occur also in this translation, which fall under the title of jargon; such as *invitation*, and *atrocious* pains, in the above passage; together with '*precise* mastication,' Sect. 13. and '*a mass of hot substances continually burning their bowels!*' Sect. 64. Among a great number, we shall specify only one more, which is that of '*a thick pulse,*' in Sect. 108. This expression is a solecism in medical language, and leaves us uncertain, whether the author means a fulness of the arteries, or a frequency of their pulsation.

Before people of fashion can reap any benefit from Dr. Tissot's Essay on their disorders, we would recommend to Mr. Bacon Lee to favour them with a more perfect translation.

26. *A Dissertation on the Dropsy. Distinguishing the different Species of Dropsies, the various Causes of the Disorder, and the most effectual Method of Cure.* By W. Lowther, M. D. 8vo. 1s. Cooke.

Of all the various tribes of authors whose works we examine, we find none so remarkable for an affectation of learning, as those who are least possessed of that accomplishment. Artful impostors endeavour to mask their ignorance under an ostentatious veil of pomp and mystery. When an empiric appears in print, he is sure to display all the farcical airs of importance which he practises on his stage: but we can as readily know a quack from his jargon, as a Frenchman from the cut of his cloaths. In the beginning of a dropsy, says the author of the production before us, '*the body is soft, frigid, pastaceous, pallid, and squallid, from the mucous lentor of the blood; at length, turgid, diffused, and distended into an aquosity occupying the whole habit.*' Reader, if thou art not satisfied with the specimen we have produced, know that the design of this Dissertation is, to recommend the author's diuretic drops.

D I V I N I T Y.

27. *Free Thoughts upon a Free Enquiry into the Authenticity of the First and Second Chapters of St. Matthew's Gospel; addressed to the anonymous Author. With a short Prefatory Defence of the Purity and Integrity of the New Testament Canon.* 8vo. 1s. Wilkie.

The author of this tract does not enter into any elaborate or learned disquisitions concerning the question in debate; but

but he appears to be a candid and rational advocate for the established canon of the New Testament. His observations greatly invalidate some of the principal arguments advanced by the Free Enquirer.

28. *The Authenticity of the First and Second Chapters of St. Matthew's Gospel, vindicated: in Answer to a Treatise, intitled, A Free Enquiry into the Authenticity, &c.* 8vo. 6d. Wilkie.

The author of this examination observes, that though he has perused the Free Enquiry with attention, yet he has not met with a single testimony, by which it can be proved, that the Nazarenes, the Cerinthians and the Carpocratians possessed a gospel of St. Matthew, in which the genealogy was wanting; or that even the Ebionites ever called the genealogy, much less the following passage, a *spurious* production; and as the Free Enquiry is grounded upon Epiphanius, he tells us, that he has likewise carefully examined every article of that father concerning the matter in dispute, but has been entirely disappointed. He has, on the contrary, produced several passages in which Epiphanius affirms, that the Cerinthians and Carpocratians had the genealogy. He proceeds to shew, that the Ebonite Gospel was a mere translation from the Greek original, as there were also other books of the New Testament translated from the Greek into Hebrew. He then obviates some of the difficulties which occur in the two first chapters of St. Matthew; and, in the concluding section, advances many arguments to prove, that the gospel of this evangelist was originally written in Greek. In particular, he observes, that Ignatius, Polycarp, and Clemens Romanus 'used it like other parts of the scriptures;' and that, on the other side, there has not been one eye-witness who ever saw a Hebrew Gospel that was not corrupted.

This and the foregoing tract, are very well worth reading after the Free Enquiry; but they are rather hasty and superficial productions, than full, accurate, and satisfactory vindications of the two chapters in dispute.

29. *A Proposal for the Advancement of Christianity into a polite and elegant System, adapted to the Taste and Freedom of the present Age, with Respect to our general Manners and Maxims of Government. In a Letter to a Friend. By Thomas Bedford, M. A. Chaplain to the Right Hon. Earl Granville.* 4to. 1s. Wilkie.

A satire on the vices and follies of the age, in well supported irony.

30. *A Treatise on the Faith and Hope of the Gospel. In two Parts.* 12mo. 2s. Nicoll.

The work of some well-meaning sectary, whose piety and good intentions are superior to his learning and ingenuity.

31. *A short Treatise on the Lord's Supper.* By Thomas Pollen, A. M. 8vo. 2s. 6d. sewed. Rivington.

This tract contains many useful and pertinent observations; but stands in no degree of competition with bishop Hoadly's Plain Account. Mr. Pollen entertains very different notions of the sacrament; and is far from being accurate in his explanations of scripture.

32. *Eikonoclastes. In Answer to a Book intitled, Eikon Basilike, the Portraiture of his sacred Majesty in his Solitudes and Sufferings. A new Edition. Corrected by the late rev. Richard Baron.* 8vo. 3s. sewed. Kearsly.

In a preface to this publication Mr. Baron informs us, that when the last edition of Milton's Prose Works was committed to his care, he executed that trust with the greatest fidelity; but that after he had thus endeavoured to do justice to his favourite author, by comparing every piece, line by line, with the original editions, he met with a Second Edition of the *Eikonoclastes* (which had neither been seen by Mr. Toland, the former editor, nor by Mr. B.) with many large and curious additions; and he quickly resolved that the public should no longer be withheld from the possession of such a treasure. 'I therefore now, says Mr. B. give a new impression of this work, with the additions and improvements made by the author: and I deem it a singular felicity to be the instrument of restoring to my country so many excellent lines, long lost—and in danger of being for ever lost—of a writer who is a lasting honour to our language and nation;—and of a work, wherein the principles of tyranny are confuted and overthrown, and all the arts and cunning of a Great Tyrant and his adherents detected and laid open.'

33. *The Acts of the Days of the Son of Man, or the History of our Lord and Saviour Jesus Christ. Comprehending all that the four Evangelists have recorded concerning him. All their Relations being brought together in one Narration, so that no Circumstance is omitted, but that inestimable History is continued in one Series, in the very Words of our English Version.* 12mo. 2s. Lewis.

This work was originally published in the German language. The author is Mr. Lieberkuhn. He adopted Luther's version of the New Testament, making only some slight occasional alterations. The translator uses the common English version, inserting in some places a few words for the sake of connection, or by way of illustration. 'In the present harmony, says he, we have made the evangelist Matthew our rule, as to the order of time, and have herein chiefly followed the late Dr. Bengelius and his harmony of the four evangelists.'

This publication may be of service to those who have not an opportunity to read more expensive and elaborate productions of this nature.

M I S C E L L A N E O U S.

34. *A Philosophical Enquiry into the Nature, Origin, and Extent, of Animal Motion, deduced from the Principles of Reason and Analogy.* By Samuel Farr, M. D. 8vo. 6s. Becket.

In this treatise the author attempts to establish the principle, that all the actions in our bodies are performed by the influence of an immaterial agent within us. To render this doctrine the more plausible, he supports it by its analogy to the causes of motion in matter and vegetables; in the former of which the origin of motion is ascribed by philosophers to the immediate action of the Deity, and in the latter this author would impute it to a faculty little short of perception. It is sufficient to observe concerning this production, that the analogy on which it is founded, is too ideal and arbitrary to be admitted as in any degree conclusive of the cause of motion in animals. The whole Enquiry is one of those metaphysical researches which may exercise the ingenuity, but never can enlarge the bounds of human knowledge.

35. *An Address to Doctor Cadogan, occasioned by his Dissertation on the Gout and other Chronic Diseases: with Remarks and Observations.* 8vo. 1s. Almon.

The author of this pamphlet appears to be so profest a friend to the luxury of the table, that we are much afraid he is in a fair way of having the gout. In Stella's attack * of Dr. Cadogan, she wantonly frisked round him in hendecasyllable measure, displaying the air of a mock engagement; but this champion for indulgence, who fights in plain prose, belabours the doctor with all the arguments he can draw from scripture, in favour of the innocence, and even advantage, of wine. He goes so far as to alledge that Dr. Cadogan himself was formerly no enemy to the excesses which he has condemned in his dissertation as injurious. But granting the allegation to be true, it furnishes no argument against the validity of the doctor's opinions. For if we may be allowed to fetch an example from scripture in our turn, we imagine it will not be urged in derogation to the doctrines of the apostle Paul, that he had once been a promoter of the practices which he afterwards reprehended. Though it is not impossible but this author's apparent malevolence to Dr. Cadogan, may proceed from a strong disposition to good fellowship, and he is, perhaps, a boon companion, yet we cannot

* See p. 153.

consent to his being admitted as one of the party to a social dinner in the kitchen. Indeed he seems too voluptuous to relish our simple repast. Besides, it is a question, whether his acrimony might not cast a gloom over the convivial humour of the company. Dr. Cadogan may certainly exclaim with justice, *O tempora ! O mores !* and we wish that the invidious attacks he experiences, in his honest endeavours for preserving the health of mankind, may not have a bad effect, by inducing the faculty to encourage a pernicious indulgence of their patients.

36. *Instructions for Collecting and Preserving Insects; particularly Moths and Butterflies.* 8vo. 1s. Pearch.

The author of this pamphlet appears to be well acquainted with his subject, and the instructions he delivers are worthy the attention of those who are desirous of collecting and preserving insects.

37. *A Letter from the late Signor Tartini to Signora Maddalena Lombardini, (now Signora Sirmen.) Published as an important Lesson to Performers on the Violin. Translated by Dr. Burney,* 4to. 1s. Bremner.

The original Italian, and translation of Tartini's Letter, are here published together; and the epistle contains such instructions to performers on the violin, as evidently shew them to be dictated by an adept in the art. This letter receives an additional value in being translated by so eminent a master of music as Dr. Burney.

38.

A C A R D.

The Authors of the CRITICAL REVIEW present their compliments to the Rev. Dr. Henry at Edinburgh, and are glad to be informed by him, that the word *Bellein*, on which they animadverted in the review of his *History of Great Britain*, was an error of the Press. They could have been fully satisfied with the Doctor's assertion of the fact, though he had not referred them to the authority of the work which he had quoted in the margin.—It affords them likewise great pleasure to understand, that Dr. Henry is confident of surmounting the difficulties which appeared to them to attend the execution of some parts of his plan; and they sincerely wish him that success which is due to the merit of his great undertaking, and the labour bestowed upon it.

ERRATA. In our Review for June, p. 423, l. 14. *dele more.* P. 459, l. 7, *from the bottom, for Sound, read Sounds.* P. 461, *from the bottom, for Composition, read Compositions.*—Review for July, P. 22. *the musical reader is desired to insert a b flat, after the clefs, in the treble and base of the notation of an ascending minor scale.*—P. 73, l. 33, *for reflecting, read inflecting.* P. 74, l. 12. *after as the grammatical names, or parts of speech, read the articles, nouns substantive, adjective and participle, pronouns, verbs substantive, active and passive, adverbs, conjunctions, prepositions, and interjections.*